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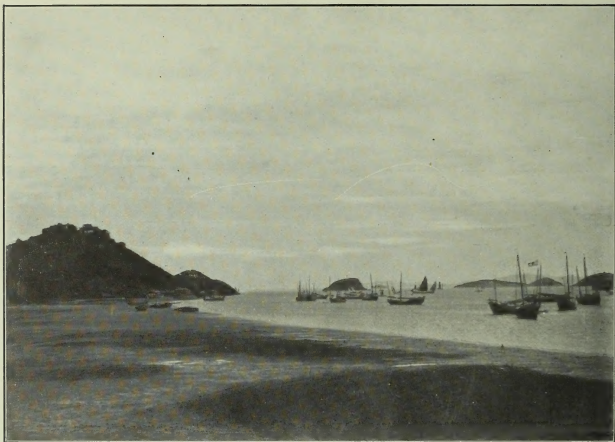
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THE FORTIFIED ENTRANCE TO NING-PO RIVER.

CHINA'S MILLIONS

NORTH AMERICAN EDITION

1906



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CHINA'S MILLIONS

A New Year's Message.*

"A ribbon of blue." Num. 15:38.

WE would remind ourselves at this season, and draw the attention of beloved friends to the instructive passage with which the fifteenth chapter of Numbers closes; and may God, through our meditation on His precious Word, make it yet more precious and practical to each one of us, for Christ our Redeemer's sake.

The whole chapter is full of important teaching. It commences with instructions concerning the burnt-offering, the sacrifice in performing a vow, and the free-will offering. It was not to be supposed that anyone might present his offering to God according to his own thought and plan. If it were to be acceptable—a sweet savor unto the Lord—it must be an offering in every respect such as God had appointed. We cannot please God in ways of our own devising; from beginning to end it must be, "Not my will, but Thine be done."

Then from the seventeenth verse to the twenty-first verse the Lord claims a first-fruits. The people of God were not to eat their fill and consume all that they cared to consume, and then give to God somewhat of the remainder; but before they touched the bread of the land a heave-offering was to be offered to the Lord, and when the requirement of God had been fully met, then, and not till then, were they at liberty to satisfy their own hunger and supply their own wants. How often we see the reverse of this

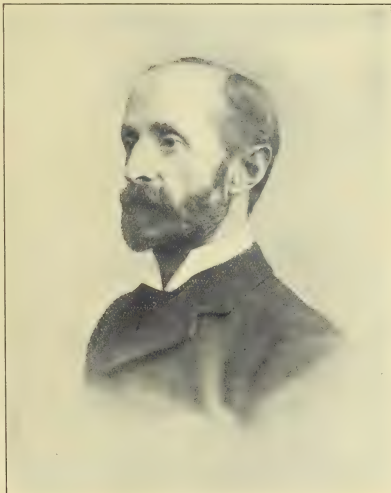
in daily life! Not only are necessities first supplied from the income, but every fancied luxury is procured without stint, before the question of consecration to God of time and substance is really entertained.

Then follow the directions concerning errors from heedlessness and ignorance. The people were not to imagine that sin was not sinful if it were unconsciously committed. Man's knowledge and consciousness do not make wrong right or right wrong. The will of God was revealed, and ought to have been known; not to know that will was in itself sinful; and not to do that will, whether consciously or unconsciously, was sin—sin that could only be put away by atoning sacrifice.

God dealt in much mercy and grace with those who committed sins of ignorance, though when the sin became known and recognized, confession and sacrifice were immediately needful. But, thank God, the sacrifice was ordained, and the sin could be put away. It was not so with the presumptuous sin. No sacrifice was appointed for a man, whether born in the land or a stranger, who

reproached the Lord by presumptuous sin. Of that man it was said, "That soul shall be utterly cut off; his iniquity shall be upon him."

This distinction is very important to make. We are not to think that our holiest service is free from sin, or can be accepted save through Jesus Christ our Lord. We are not to suppose that sins of omission, any more than sins of commission, are looked lightly upon by God; sins of forgetfulness and heedlessness



MR. D. E. HOSTE.
General Director of the China Inland Mission.

* This New Year's Message was a greeting from Mr. Hudson Taylor to the readers of the English edition of CHINA'S MILLIONS in 1892. The article was afterward included in the booklet "A Ribbon of Blue," published by the Mission and procurable at any of the offices of the Mission, at thirty cents per copy.

or ignorance are more than frailties—are real sins, needing atoning sacrifice. God deals very gently and graciously with us in these matters, and when transgression or iniquity is brought home to the conscience, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Even when walking in the light, "as He is in the light," we are not beyond the need of atonement. Though our fellowship with God is unbroken by conscious transgression, it continues unbroken only because "the blood of Jesus Christ, His Son, is cleansing us from all sin."

The man, however, who would presume on God's forgiveness, and despise God's holiness and claim upon His people, by doing deliberately the thing that He knows to be contrary to God's will, that man will find spiritual death and spiritual dearth inevitably follow. His communion with God is brought to an end, and it is hard to say how far Satan may not be permitted to carry such a backslider in heart and life. It is awfully possible not merely to "grieve" and to "resist," but even to "quench" the Spirit of God.

We have a solemn example of presumptuous sin in the case of the man found gathering sticks on the Sabbath day. He was not—he could not be ignorant of God's ordinances concerning the Sabbath. The gathering of sticks was not to meet a necessity; his case was not parallel with that of the poor man who perhaps has received his wages late on Saturday night, and has had no opportunity of purchasing food in time to prepare it for the day of rest. To the Israelite the double supply of manna was given on the morning of the day before the Sabbath, and as the uncooked manna would not keep, it was necessary that early in that day it should be prepared for food. He had no need of the sticks to cook his Sabbath's dinner. And the country was so hot that no man would kindle a fire from choice or preference. His object in gathering the sticks was simply to show, openly and publicly, that he despised God, and refused to obey His holy ordinance: rightly, therefore, was that man put to death.

But occasion was taken in connection with this judgment to introduce the wearing of the "ribband of blue." God would have all His people wear a badge. Throughout their generations they were to make them fringes in the borders of their garments, and to put upon the fringe of the borders a ribband of blue, that they might look upon it and remember all the commandments of the Lord, and do them, and might be a holy people, holy unto their God, who brought them out of the land of Egypt to be their God.

Blue is the color of heaven. The beautiful waters of the deep sea reflect it, as do the depths of the cloudless sky. When the clouds come between, then, and then only, is the deep blue lost. It is the will of God that there should never be a cloud between His people and Himself, and that, as the Israelite of old, wherever he went, carried the ribband of blue, so His people to-day should manifest a heavenly spirit and temper wherever they go, and should, like Moses, in their very countenances bear witness of the glory and beauty of the God whom they love and serve.

How interesting it must have been to see that ribband of blue carried by the farmer into the field, by

the merchant to his place of business, by the maid-servant into the innermost parts of the dwelling, when performing her daily duties. Is it less important that the Christian of to-day, called to be a witness for Christ, should be manifestly characterized by His spirit? Should we not all be "imitators of God, as dear children," and "walk in love, as Christ also hath loved us, and given Himself for us"? And should not this spirit of God-likeness be carried into the smallest details of life, and not be merely reserved for special occasions? If we understand aright the meaning of our Savior's direction, "Be ye therefore perfect, even as your Father which is in heaven is perfect," it teaches this great truth.

We are to be the salt of the earth and the light of the world, not to break one of the least of the commandments, not to give way to anger, nor to tolerate the thought of impurity, to give no rash promises, or in conversation to say more than yea or nay. The spirit of retaliation is not to be indulged in; a yieldingness of spirit is to characterize the child of the kingdom, and those who hate and spitefully use us are to be pitied and loved and prayed for. Then comes the direction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In the little frictions of daily life, as well as in the more serious trials and persecutions to which the Christian is exposed, he is to be manifestly an imitator of his heavenly Father.

Now, God's perfection is an absolute perfection, while ours, at best, is only relative. A needle may be a perfect needle, in every respect adapted for the work for which it was made: it is not a microscopic object; under the magnifying power it becomes a rough honey-combed poker, with a ragged hole in the place of the eye. But it was not made to be a microscopic object, and being adapted to the purpose for which it was made, it may properly be considered a perfect needle. So we are not called to be perfect angels, or in any respect Divine, but we are to be perfect Christians, performing the privileged duties that as such devolve upon us.

Now, our Father makes *according to His perfection* the least little thing that He makes. The tiniest fly, the smallest animalcule, the dust of a butterfly's wing, however highly you may magnify them, are seen to be absolutely perfect. Should not the little things of daily life be as relatively perfect in the case of the Christian as the lesser creations of God are absolutely perfect as his work? Ought we not to glorify God in the formation of each letter that we write, and to write a more legible hand as Christians than unconverted people can be expected to do? Ought we not to be more thorough in our service, not simply doing well that which will be seen and noticed, but as our Father makes many a flower to bloom unseen in the lonely desert, so to do all that we can do as under His eye, though no other eye ever take note of it?

It is our privilege to take our rest and recreation for the purpose of pleasing Him, to lay aside our garments at night neatly (for He is in the room and watches over us while we sleep), to wash, to dress, to smoothe the hair, with His eye in view; and, in short,

in all that we are and in all that we do to use the full measure of ability which God has given us to the glory of His holy name. Were we all always so to live, how beautiful Christian life would become! How much more worthy a witness we should bear to the world of Him whose witnesses we are!

May the new year on which we are, D.V., so soon

to enter see in us all that growth in grace which will glorify God; and may tell-tale faces, and glad hearts, and loving service, be to each one of us as "a ribband of blue," reflecting the very hue of heaven, and reminding ourselves and one another of our privilege to "remember all the commandments of the Lord, and do them."

J. HUDSON TAYLOR.

The Ch'eng Family and Their Ancestral Tablet.

BY MR. R. W. MIDDLETON OF MEI HSIEN, SHEN-SI.

THIS ancestral tablet is the last relic of idol-worship which the family of Ch'eng parted with. The family has a present membership of about forty. The head of the family started life as a farm laborer, but by plodding on he at last saved enough money to build a small house of his own. The four sons were good steady men. One served his time at a brick-kiln, and they eventually bought a kiln of their own which was the starting point in their prosperity. From this they made money rapidly, built a fine house and bought up about three hundred acres of land which the other brothers worked. Now they are one of the leading families in their village. Of the next generation two of the sons have taken their degrees, and take their places with the gentry of the district.

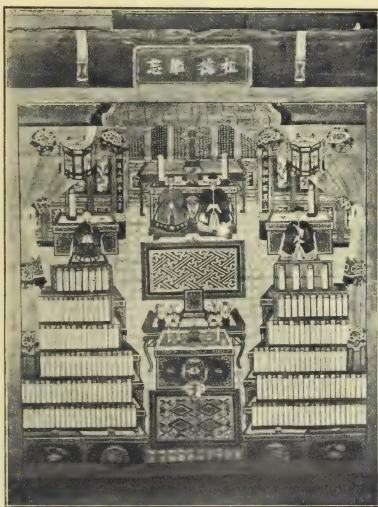
The family became interested in the Gospel about seven years ago, through the wife of one of the sons who came from another village where she had heard the Gospel from some Christian relatives. But she made no mention of her knowledge of the Gospel until one of her nephews became ill, and although they had tried all the native doctors they knew of, nothing seemed to do him any good. In the midst of their distress the girl told them of the Gospel-hall and how the missionaries had given medicine to some of her people. So they came and asked us if we could do anything for the boy, saying at the same time that if we could they would be-

come Christians. We sent Evangelist Li to see the case; he prescribed a remedy, and from that time the boy appeared to rally, and his father and mother and aunt began to come to the meetings.

All went well until about twelve months later, when

the only surviving brother died, leaving the father of the sick boy responsible for the whole business, which the sister-in-law and her sons soon objected to. From that time the sister-in-law not only left off attending the meetings, but became her brother and sister's bitterest enemy and persecutor for having left their ancestors and followed a foreign religion. This, however, seemed only to make them more determined than ever to follow Christ. The old man who was over fifty years of age, and had been an opium-smoker for over twenty years, broke off the habit. The wife was baptized in 1900, only a month or two before we were fleeing for our lives, and for some time the Christians were daily expecting to meet their end. Then it was that this poor man and his wife had to stand out against his own sons, nephews and sister-in-law. But encouraged by Mr. Li, who used to visit the Christians and kept

them together while we were away, they stood firm. Then it was that the sister-in-law and her family plagued them so unceasingly that they could stand it no longer, and so agreed to separate, he and his family of five boys taking their share of the home and property, and



THE CH'ENG'S ANCESTRAL TABLET.

The ancestral tablet is found in every Chinese home, from the palace of the emperor to the mud cottage of the poorest countryman. Confucianist, Taoist and Buddhist alike. The tablet contains the simple legend of the two ancestral names, written on a slip of paper or carved upon a board. Incense is burned before it daily, or at the new and full moons, and offerings of food are made at intervals.

the others theirs. As he was the youngest son of the four, the ancestral tablet naturally went with the other side, which left him quite free. So he cleansed his house of every vestige of idolatry, and decided that from henceforth he and his should serve the Lord. On our return

this time everything they did seemed to prosper. The sister-in-law, while still persistent in her idolatry, could not help seeing the difference. Some of her sons were opium-smokers and gamblers and seemed to be going from bad to worse, until at last she had to admit, although her brother and his family neglected their ancestors and idols, they still prospered, while the more earnestly she prayed to the idols, the worse things became. So after a while she started inviting her sister over to her side of the house, and would allow her to speak and teach her some hymns. She also began to attend the services again; and asked prayer for her sons, that they might be led to give up their evil ways and believe the Gospel. About eight months ago we were having baptisms, and this old lady, over sixty years of age, asked that she might be baptized. I asked her what about the ancestral tablet (she had already taken down her house gods), and she replied that she was quite willing to give it up, though her son who was the other scholar of the family would not allow her to take it down. So on that account we delayed receiving her into fellowship, and the whole church began to pray for the son. Some time after this the son began to come to the services, and just before we left for furlough he invited us to his home,



Photo. by] C.I.M. CHAPEL AT HAN-CHUNG, SHEN-SI. [C. E. Parsons.

This chapel, which will seat four hundred people, was built in 1904-5, chiefly from native contributions.

in 1902, we were quite encouraged by what we heard of the way this man and his wife had stood the test.

Twelve months later he and his eldest son (a scholar of good degree) were baptized into the church. From

and presented us with the ancestral tablet and a few other old relics. The following Sunday we had the joy of baptizing the mother and son. Two other sons have broken off the opium habit, and are showing signs of a changed life.

Baptisms at Chang-teh.

The following record of baptisms sent us by Mr. T. A. P. Clinton of Chang-teh, Hu-nan, is so full of interest that we print the account in full. It will be read with added interest if the article from Mr. Clinton which appeared in the November issue be first reviewed.—Ed.

LAST Sunday (Sept. 3rd) was one of the grandest days we have had in China. We had beautiful weather, a packed Church very prettily decorated, and twelve men ready to confess their Lord, besides two women—the first to be received in connection with our work here. I have great pleasure in forwarding the enclosed record of baptisms:—

MING TAO-CHU.—51 YEARS OF AGE,
A FARMER.

The type of man a missionary delights to get hold of—quiet, unassuming, regular. In sunshine or storm he never misses a Sunday, walking two miles to attend worship, sometimes carrying his clean clothes, because of bad weather and muddy roads. His conversion is the result of our street-chapel work. While having very little to say, he is quite clear in his confession of faith.

HO SIANG-TS'UEN.—46 YEARS OF AGE,
CORPORAL OF CHANG-TEH GARRISON.

When being admitted as a catechu-

men, he said in terse, soldier fashion, "My decision is



Photo. by]

C.I.M. PREMISES AT HAN-CHUNG.

[R. T. Moodie.

Occupied at present by C. E. Parsons and A. B. Lewis.



Photo. by

HAN-CHUNG CHURCH MEMBERS.

[R. T. Mondie.

made: "I will follow Jesus." At a later interview, when talking about his baptism, he said, "I trust Jesus will keep me faithful to the end; but there's one thing on which I wish to receive your instruction. The more I know of this doctrine the greater my sins seem to be." I need hardly say that such a statement seemed to me an indication of his growth in grace. He is much respected by the ten soldiers under his charge, also by the street folk, is a good Bible student and prays intelligently.

TAI CH'ING-UN.—44 YEARS OF AGE. A LANDOWNER.

An enquirer of over two years' standing, but until he was brought to the very gates of death in a trying illness eighteen months ago, he had not realized his sinful condition and great need of a Savior. Morning by morning we knelt at his bedside, and God not only graciously spared him, but also gave us a whole family (father, mother and daughter) as a result of the sick-room visits. Ever since his recovery Mr. Tai has gone forward steadily, at first stammering much in prayer, but now quite easy.

LI VIN-CHANG.—42 YEARS OF AGE. FANCY ORNAMENT MAKER.

This man is rather deaf; so I was not greatly surprised when he told me that he came to the Lord rather as a result of seeing than of hearing. One of our brightest Christians, Mr. Lei, of the same craft, had impressed him with the reality of his life. This led him to examine Mr. Lei's good books, and later on, attendance at a Christian service did the rest. I was touched at the simplicity and beauty of his prayer, and his testimony was listened to with great interest by the large audience in the public hall on Sunday night. Mr. Lei modestly bowed his head when reference was made as to how the Lord had used him to bring this man into the Kingdom; but we could see he was brimming over with joy.

FU HONG-PING.—40 YEARS OF AGE. A BRICKLAYER.

A really conscientious workman is difficult to find in China; but this man is such. When extensive alterations and repairs were being made on our premises, he won our approval by his good work. Later, when the Cumberland Presbyterian Mission hospital was in course of erection, Dr. Logan thought he could not select a better man to supervise the building operations. All the time he attended the meetings, and at last avowed himself an enquirer. Hard times followed, and his wife, after a long illness, died. He resisted all attempts of his relatives to have a heathen burial, and boldly stood out for a Christian service. In the end he had their approval, for they saw that though the Christian service lacked the

vulgar display of the heathen rites, it was nevertheless impressive. He has reason to think that his wife, towards the end, trusted the Savior, and no man had a better right to expect it; for at our prayer-meetings for months the petition for the Lord to save his wife was never omitted.

LI KAO-CHONG.—38 YEARS OF AGE. A BOATMAN.

This man came to the knowledge of the Savior through the preaching in the street-chapel. He is quite settled in his own mind that he passed from darkness into light, and from the power of Satan unto God, in September, 1903. An attachment sprang up between him and our senior evangelist, Mr. Li Cheng-ping, who led him on step by step. Being a boatman he is constantly travelling between Chen-chow and Hankow, but always appears, smiling, when his boat stops here. He makes no secret of his profession, and he and his wife have worship on the boat. On one occasion one of the passengers joined them, and now this passenger is one of our enrolled enquirers. Boatman Li is a man of fine physique and open countenance. His prayers are always touching in their simplicity: "Lord, I do love Thee, truly, truly!" and such expressions.

LIU T'ING-IN.—37 YEARS OF AGE. A STOREKEEPER.

The wonderful statement of Jesus, that "Whosoever shall do the will of God, the same is my brother," made a deep impression on this man when he heard it, and led to further enquiries. His elder brother, by whom he was employed as book-keeper in his store, also became interested, and they as a first step put away their idols. The subject of this sketch was then married, and having come to a knowledge of the Truth, wished a Christian ceremony, which was performed in a crowded house, with surging crowds in the streets, who wanted to get a sight of the affair. Then came the question of difficulty, namely: could the brothers go the whole way and shut up shop on Sunday? After much discussion the elder brother at last said it could not be done, as the time was not ripe for such a step in Chang-teh; but to his younger brother, he said, "You go and be saved, and go to heaven and enjoy happiness, and keep the Sabbath, and I'll free you from duty on that day. I'll keep the shop going, and, according to this teaching must be left out." So it was arranged, and not long after a robbery took place, making it necessary for the elder brother to close up shop, as he became almost a bankrupt. The younger brother then opened up a little store, and he would have been received last year but for his irregular attendance,

due, perhaps, more than anything else to his straitened circumstances. He has shown improvement during the year, and though very quiet in demeanor is very clear in his belief. A very beautiful pair of scrolls he has designed for the chapel shows this unmistakably.

LO SIN-AN.—37 YEARS OF AGE. A TAX-COLLECTOR.

Before we finally settled here, we had lived in three different parts of the city, and it is pleasing to record that we have seen fruit from each place. Mr. Lo is a result of the north gate chapel work. I can remember yet quite clearly five years ago when I first met him, for I was impressed with a remark he made after I had given him an explanation of the ninth commandment. "Oh!" he said, "We Chinese all tell lies and think nothing of it." Owing to lung trouble he had to give up his position as assistant-manager in a large establishment and seek outdoor work. When he came to live inside the city, he decided that no idols or ancestral tablets, etc., should have a place in his home. His wife at first opposed, and he had to hide his Bible and hymn-book up in the loft, where also he had to pray secretly. But she has changed, and received us very graciously on a recent visit.

CH'EH CEN-TAH.—32 YEARS OF AGE. CONDIMENT MANUFACTURER.

He was introduced by Mr. Kan, who had told him of the Savior, and matters went quietly until his uncle, a co-partner in a large establishment, remonstrated with him for his attendance at the church meetings, etc. It was just as well, perhaps, that it came to a head, with the result that Ch'eh firmly stuck out for absolute freedom on Sunday, and though he has not got all his desire in rooting out the family idols, being only a junior member of the family, his younger brother has declared in favor of the Gospel. We expect further developments. The confession of some of these men in the very prime of life gives us great joy, but the question of the Sabbath observance seems to debar many from connecting themselves with us. Idolatry and ancestral worship are easier to deal with.

KAN PING-WAN.—31 YEARS OF AGE. A DYER.

Our much beloved Mr. Sheng, the silver-smith and money-changer, led this man into the liberty of Christ. When Kan, in the public meeting, pointed to the man who led him into the Kingdom, Sheng got quite flurried, and tried to hide his face behind his fan; but, like Mr. Lei, his joy was full. As Sheng related the wonderful story of his deliverance from opium after using it for twenty-four years, Kan, who was a victim of the vicious practice, decided that he too would seek the help of the Lord, and after a good deal of anguish, at last got the victory. Dr. Logan of the Cumberland Presbyterian Mission kindly helped him, and one night the hospital assistant, by a mistake, gave three of the men a large overdose of medicine. Dr. and Mrs. Logan spent a most anxious time in restoring them. Kan was quite calm, and told them not to worry, he would soon be in heaven. The Lord graciously restored them, and to-day Kan witnesses brightly. It seems wonderful that a man who, a year ago was in such darkness, should be so far advanced in Christian knowledge. I have rarely heard a Christian Chinese pray with such insight into spiritual things. In his prayers he leads us to the very gate of heaven, and he is one of our most acceptable voluntary preachers. We now have two believers on his street, in the very heart of the city, and both have stood out firmly against the temple levy for idolatrous ceremonies.

KAO KIN-PANG.—29 YEARS OF AGE. A PAPER BOX MAKER.

This man was in our service for some time, and did his

work well, but left for lighter employment. When he was with us, the door-keeper taught him to read, and most of his spare time was taken up in reading the New Testament. The preparation for the great change of heart seemed to go on for some months, when, he declares, one night at prayer he had an inexpressible experience of joy filling his soul. "You can't imagine what it is till you have it yourselves, and no words of mine can describe it." Thus he made his public confession. On entering a new engagement, he stipulated for freedom on the Sabbath, and also exemption from contributing to the guilds' annual idolatrous festival. At our final conversation, he said he had irrevocably settled that he would, by God's grace, serve Him. The Gospel has not only brought him salvation, but has made him clean, tidy and smart in appearance, and given him some ambition to rise; so that we were not altogether surprised when he told us that he had higher ideals than being a mere washerman all his life; and as we had no other work for him, we had very reluctantly to let him go.

SHA TONG-CH'EN.—27 YEARS OF AGE. A SERVANT.

When Nan-cheo-ting was opened, this man entered Mr. Quirnbach's service. He had the best of opportunities to see and hear everything connected with a mission-station. For a long time he felt quite mystified about the teaching and preaching; but the Gospel was doing its work, and the light of life broke for him as he nursed so devotedly the late Rev. Asa B. Van Camp. As the remains of his beloved friend were committed to the earth a new hope came into Sha's life, and the very peace of God possessed his soul.

MRS. LEE AND MRS. LEI.

It gives us additional pleasure to record the admission into church fellowship of the first two Christian women in connection with the work here.

MRS. LEE is the wife of our second evangelist. For some years after her husband became a Christian she was opposed to the Truth, even though she daily witnessed what a marvellous change had been wrought in her husband who, before his conversion, had been addicted to gambling and wine-drinking. The latter vice he learned when but a baby in arms, from his mother, who found that sips of wine pacified him when fretful. Mrs. Logan, of the Cumberland Presbyterian Mission, Mrs. Sjoblom, of the Finnish Mission, and the late Mrs. Brown, of the Alliance Mission, felt grieved that the wives of two trusted evangelists should be so opposed to the belief of their husbands, and special prayer was made for them, with the result that both have come to the Savior. Mrs. Pan was received into the fellowship of the Cumberland Presbyterian Mission church last year, and now we have the joy of receiving Mrs. Lee. The other day I heard Mrs. Lee say to Mrs. Lei: "Oh! how my husband has labored in prayer to bring me into the Kingdom!" Mrs. Lee has been a great help to Mrs. Clinton since her arrival.

MRS. LEI is the wife of a member who was received into the church fifteen months ago. By her husband's consistent Christian conduct in trial and under provocation, she has been won to the faith. At first she did everything to annoy him, and at last refused to prepare his food if he persisted in going to church and connecting himself with the "foreign" religion. But she found he was better to her and more considerate since he believed, and, in her own words, "He told me the doctrine 360 days in the year" (which means a complete year to the Chinese). At last she submitted, and counts it her joy to be now one in heart with him. To my knowledge this is the fourth person Mr. Lei has brought to the Savior since he came himself, a little over two years ago.

NOT UNTO US, O LORD, NOT UNTO US, BUT
UNTO THY NAME GIVE GLORY.

A Visit to Peking and Tientsin.

FROM A PRIVATE LETTER FROM MR. E. J. COOPER.

AND now a few words about the sights of Peking—the ancient and the modern. The ancient have a fascination, the modern inspire hopes that at length China is awakening.

The Altar of Heaven.—This is probably the most impressive of the ancient monuments in China, together with the imperial waiting room, used by the emperor during his fasting vigil before the sacrifice, and the three-tiered blue tiled roof of the so-called Temple of Heaven, but rather the Ki-nien Tien, or temple for beseeching a blessing on the New Year. These three buildings and altar stand in a well-wooded park. Although in the heart

of Peking, there is perfect quiet and repose. The Altar of Heaven, (see p. 8) which is the most interesting, is a large, circular, marble altar, reached by three tiers of nine steps. At the level of each tier of steps there is a marble balustrade. On this altar the emperor once a year presents a bullock, with meat and drink offering, to Shang-ti (the Supreme Ruler), and in an ancient, impressive prayer, confesses the sin of the nation and throne, and supplicates the Divine compassion. The animal is then burnt in a large oven that stands a little away from the altar. The tablets representing the emperor's ancestors are placed around him, and are supposed to be joining in the worship of Shang-ti. There are also acts of worship to sun, moon, wind and rain. After a ceremonial cleansing and change of clothes, the emperor enters the temple, where there is a tablet to Shang-ti over a dais, and there again worships and prays for blessing on the New Year. This ceremonial is of very ancient origin, untraceable, in fact, and takes place every year on the last night.

I should have said that, in addition to the building or altar already mentioned, there is hard by a temple to agriculture, in which the golden plough and other tools used by the emperor are kept.

Once a year he ploughs a piece of land and sows grain to set an example to his subjects.

Lamaserie.—The next day a party of us visited this Tibetan temple—a very fine specimen. Here, too, the emperor conducts worship once a year.

The temple is remarkable for the gigantic figure of Buddha, seventy-five feet high, which stands in the

centre. The priests insist that this huge figure (twenty feet in width) is carved out of one log, brought from Yun-nan. As such trees do not grow in Yun-nan, we may be excused for dissenting from them.

Confucian Temple.—About 100 yards away is a fine example of a Confucian temple, 200 feet long, 70 feet wide, and 40 feet high, so you may imagine the wooden pillars are large and impressive.

In the centre is the tablet to Confucius; on either side, but lower, two tablets to the five greatest followers of the sage, and lower still, twelve more to other distinguished disciples, six on each side. This, too, is

visited by the emperor. These different modes of worship all receive imperial sanction, and fairly represent the tolerant attitude of the people towards religions generally. Their dislike to the Christian religion is largely because of the embittered relations with foreigners during recent years.

Across the road is a building devoted to literature, in which the emperor, on occasion, expounds the moral writings of the ancients to his "little children," and where, too, provision is made for the education of certain Manchu children.

The building is also noted for the stone tablets bearing the carved text of the classics. The stones are placed within an enclosure that is carried round three sides of the large courtyard.

The Siege.—Of course the points of interest connected with the ever memorable siege of the legations in 1900 were shown

me—the piece of the city wall, commanding the legations, held by the foreign troops, and the water-gate through which the British relief troops entered. Also the general scheme of defence of the British legation was carefully explained by Dr. Lowry, jun., who was one of the besieged. There is still one small section of the boundary wall preserved, unrepaired. It still shows many shot marks, and on it is painted, "Lest we forget." Let us hope too that China will forget the multiplied aggravations of the previous ten years.

A vast change is coming over Peking. Fine, broad, macadamized roads have been made for miles, and others are being rapidly brought into the same condition. Careful attention is being given to drainage, watering roads, lighting, and soon a Chinese company will instal electric



(Photo. by)

(R. T. Moodie.)

A STREET SCENE IN HAN-CHUNG, NORTH CHINA.

light throughout the city. Recently a police force of 2,000, uniformed and disciplined, has come into being. I am told that 5,000 are studying in the new government schools. Thus education and material progress are finding a lodgment in the metropolis of this vast empire, and new boards are issuing regulations that will shortly be felt in every important city.

The Y.M.C.A. is doing an important work amongst the student class. During my stay in Tientsin I had the good fortune to attend a series of meetings called a Bible Institute, arranged by the Y.M.C.A. Some of the Chinese speakers impressed me as earnest and spiritual men. Mr. Wan-maker, as you know probably, has given \$50,000 for new premises in Peking, and besides large amounts for other posts in the north.

You see I have naturally glided into Tientsin, where there are yet stronger evidences of material reforms under the vigorous rule of Yuan Shi-kai. The old city of Tientsin has changed much. The wall was levelled by the

troops, and on its site is a splendid road, and now the Chinese are installing plant for electric cars. Water is laid on to all parts of the city. Not content with this, the viceroy is constructing a new city on modern lines. A number of houses in foreign style for native officials have already

been erected and occupied. A handsome theatre and assembly rooms are approaching completion. The magnificent road is planted thickly on both sides with trees. A real effort is being made to have a beautiful modern city. And yet withal I do not think that Christianity or foreigners are really more in favor. We shall shortly see rapid changes in the material conditions and thought of China. It behooves the Christian Church to be much in prayer. These are critical times, and, humanly speaking,



Photo. by]

THE ALTAR OF HEAVEN.

[H. M. Belcher.

we in China are ill-prepared to take advantage of the flood-tide. The Holy Spirit alone can turn the heart of this people Godwards. Therefore we should pray, and that earnestly and continuously, for a wide-spread manifestation of His power.

For Praise and for Prayer.

BY MISS F. L. MORRIS.

A CONFERENCE was held here at Chieh-hsiu two weeks ago, at which time we had the joy of seeing fourteen of our enquirers baptized. It would be difficult for me to express the gladness which filled our hearts on this occasion, as it was not only the first conference ever held here, but these are our first baptisms, the nucleus of our little church. Each one of those received has given evidence of true conversion and it is very encouraging for us to hear of the men going out by twos and threes to the villages to preach the Gospel to their fellowmen.

The four women baptized are also very earnest in witnessing for the Lord and in teaching others in their own villages who are interested in the Gospel.

An important departure in our work at this time is the preparation for the opening of a girls' school here, just after the Chinese New Year (at the beginning of February). We are now having the buildings repaired and put in order, and Miss Stellman, who is to take charge, is at present helping in the school at Ch'u-u and gaining experience for the work here. We have long felt the need

of a school for the daughters of Christians and are very thankful that the way is now open to begin this branch of the work. But, as you will readily understand, there are many difficulties in connection with work of this kind, especially at its commencement, and we would value your earnest and continued prayers that God will bless the efforts put forth and make the school a blessing, not only to the girls who come to be taught, but to our work as a whole.

We would also ask definite prayer for the enquirers, both men and women, of whom there are not a few. We have had a class of women with us for teaching during the past two weeks and, though they are only beginners, we have been much encouraged at the progress made. A class of the more advanced women (ten in all) will be coming to us in a few days to stay for a fortnight, and we are looking to God for his blessing upon them. Almost all of these women can read, so the work of teaching them will be much less difficult.

Early in December we hope to go out again for visiting among the people in their homes and in this way get into closer touch with the families of those interested.

A Little Beggar Girl.

(A True Story.)



IN a certain home in China a little girl was born one day. It was not a poor home and so the baby girl was not unwelcome. She grew to be a merry maiden and was a great pet with her big brother. I do not remember her name, but we will call her "May Blossom," which is quite a common name for little girls in this part of the world.

Of course May Blossom was betrothed while still a baby, but her parents stipulated that she should remain in their home until her marriage. When she was about eight years old a very sad thing happened to May Blossom. Her mother died, and her "po-po" (mother-in-law) said she must go and live with her, as it was not proper that she should be in a home where there was no woman to look after her. At first, her "po-po" was not unkind to her, but Mei Hua (the Chinese for May Blossom) missed her mother's loving care. Her father and brother soon left their old home and went to a distant town to open a shop. Then May Blossom's troubles increased ten-fold, for her "po-po" often ill-treated the child, knowing there was no one near to interfere. She would bind her feet tightly, and then scold and cruelly beat her for moaning on account of the pain.

As the days went by times grew worse and worse, and then the neighboring river overflowed its banks and many houses and shops were destroyed. Crops were washed away, and rice became very expensive. May Blossom's "po-po" grumbled a great deal at the price of food. She grudged every basin of rice the little girl ate, and the poor child was often very hungry. At last, one day, when in a bad temper, May Blossom's cruel "po-po" took a small rice basin and a pair of chopsticks, and, thrusting them into her hands, pushed the trembling child out on the street, and told her she must go and find her own food. In vain did May Blossom piteously plead to be taken back; in vain did she kick and scream. No heed was taken of her, and at night the doors were locked. Terrified at being out alone in the street, she crept into a temple near by, and cried herself to sleep. The temple was crowded with beggars, ragged, filthy and diseased, and May Blossom shrank from them. They were kind to her though, in a rough way, so when they moved on to another town, May Blossom went with them. Her "po-po" had thrown a ragged quilt into the street after her, and on this she slept at night, carrying it on her weary little shoulder by day. Oh, if she could only get to her

father and brother! But they were a long way off, and she did not know how to reach them. There was nothing to be done but to go on with the others, and beg for her rice. It was little enough she received, for she was shy, and could not be importunate like those who had been long in the profession. She felt weak and ill as she trudged day after day in the long line of beggars. Her clothes became ragged and dirty like theirs, and her hair matted and unkempt.

At last the beggars arrived at the city where we live, and poor little Mei Hua among them. One day she came into our courtyard with some others, and as she sat on the steps she heard about Jesus for the first time in her life. At first she did not listen much, but was glad to sit and rest, she felt so ill and hungry. The next day she came again. It was our rule to give one good cash to each beggar, for they were really poor and hungry, as something like a famine was abroad, following the floods. After receiving the cash, May Blossom did not go away like most of the others, but sat still listening to one of the ladies as she told of a better land where no one was poor or hungry, where no floods came, and no one was unhappy. The poor little girl looked down at her tired feet, with the ragged shoes, and wondered how she could ever reach that wonderful place. Every day she came and sat on the stone steps and listened for hours. The lady taught her about Jesus, who loved little children, and died to save them, and who had gone to prepare a place in heaven for those who trusted Him.

Mei Hua could soon repeat John 3:16, and some verses of the hymn, "Jesus loves me." Each day she stayed longer, but she never begged, only seemed to drink in the wonderful story she heard. Seeing she was ill we would give her a basin of arrowroot, which she gratefully accepted. One morning the Chinese pastor came to me and said, "I think the little beggar girl is dying." I ran out and found her lying on the hard stones in the street, outside our chapel. People were passing to and fro, but took little or no notice of the dying child. We got her just inside our gate, but did not dare to take her even inside the women's room. There were some bad rumors abroad about the foreigners, and people would have been sure to say we had killed her to procure her eyes and her heart for making medicine. She lay at the gate, and some of our Christian women stood around fanning off the flies. She opened her eyes once, and fixing them on an old woman who stood near, whispered "mother," then passed away. We truly believe she went into the presence of the King. She loved to hear of Jesus and His love, and simply accepted the fact that He died for her.

Can you realize how dark and dreadful that little one's death would have been if no one had ever told her of the Savior? There are thousands of just such unhappy little girls in China to-day. Would not some of you like to come and lead them to the Good Shepherd who carries the lambs in His arms?

Letter from Shanghai.

Giving the Latest News from the Field.

NOVEMBER 9TH.—Council meetings and a combination of other circumstances prevented me from writing to you by last mail. I have, therefore, three weeks to review to-day. The chief event of importance which has transpired during that time is the departure of Mr. Hoste for England on the 4th inst. To ask you to pray specially for him, as also for Mr. Stevenson, upon whom in his absence increased responsibility and work will devolve, would be superfluous, as I feel sure that to do so will be to act in accordance with the promptings of your own hearts.

Next in significance is the return of several missionaries from furlough, and with them the arrival of a large number of new workers, filling our hearts with thanksgiving to God for His gracious response to our united intercessions for reinforcements. On the 23rd of October there reached us from England, Mr. J. B. Miller, returning from furlough, and four young men, new workers; also Mr. C. A. Olson, of the Swedish Holiness Union, from Sweden. On the 4th November we had the pleasure of welcoming back Mr. and Mrs. Bland, from England, bringing with them a party of ten lady workers; and Miss M. B. Petersen, bringing with her Misses M. W. Johannsen and A. Czach, from Liebenzell. On the same day we had the further pleasure of welcoming Miss A. Setterberg, of the Swedish Holiness Union, and Misses O. G. W. Ahlman and J. Gustafsson, of the Swedish Mission in China, from Sweden.

Mr. and Mrs. Bland, as you may be aware, are taking charge of the Training Home at Ganking, and in entering upon this important work they will, doubtless, have your prayers. Miss MacLaren is remaining in Shanghai for a time, to give stenographic help in the treasurer's department, thus setting Miss Brookling free to proceed to an inland station. Miss Setterberg is leaving in a day or two for Tientsin, *en route* to North Shan-shi, while Misses Ahlman and Gustafsson are starting soon for Shen-shi, under the escort of Mr. Hanne, who has been seeing his two sons off to Europe. The other members of the party are leaving to-night for the Training Home at Yang-chow, under the escort of Miss Petersen, who is returning to Chang-sha in Hu-nan.

Pastor Zantopp, who arrived with the party from Germany is still with us, and we have greatly enjoyed his fellowship.

Arrangements have been made for his leaving to-night, under the escort of Mr. Coulthard, on a visit to the stations of the German-China Alliance in Kiang-shi.

On the 3rd inst., Mr. and Mrs. Joyce, who had been spending a few weeks here for change and rest, returned to their station at Hsiang Hsien. Miss M. Macdonald, who until recently was acting as wardrobe keeper at the Preparatory School, Chefoo, left under their escort for Chou-chia-kou in Ho-nan, where it has been arranged for her to continue the study of the language and engage in work amongst the women as she is able.

You may be interested to learn that the governor of Hu-nan has given 2,000 Chang-sha taels (about \$1,200) for the purchase of a site for a C.I.M. hospital in Chang-sha, the capital of the province. Whilst it is clearly understood that this generous gift is not an expression of any direct interest in, or sympathy with, Christianity, but simply a token of appreciation of the value of medical science, it is yet an evidence of a changed attitude towards Europeans on the part of one of a class who until recently were hostile to them.

Since the date of my last letter 255 baptisms have been reported, bringing the total for the year thus far up to 1,719, being a slight increase on the total for the same period of last year. The correspondence of our missionaries gives many other indications of progress and blessing. From nearly every province cheering tidings have recently been received.

We have been interested to hear of a voluntary aggressive movement in the church at Tsin-chow, Kan-suh, for the evangelization of the heathen. Nearly all the male members have joined it. Their first rule is regular prayer, and their second regular reading of God's Word. When the weather was warmer, these converts met in a quiet spot on the hills at daybreak every morning for prayer. Now they meet in the chapel.

Mr. C. J. Anderson, who recently visited Ing-kia-wei, Shen-shi, informs us that he had never seen the people so deeply interested in his message as on this occasion. He held four meetings daily, when the chapel was filled to overflowing with attentive listeners.

From Lu-cheng, Shan-shi, Miss Barraclough writes, that the Christians are being stirred up to aggressive work, and

she hopes that each of the four hundred villages in this district will hear the Gospel at least once during the coming winter.

In reporting the baptism of six men and two women at Ta-ning in the same province, Miss Gauntlett writes that a most hopeful feature of the work at this station is the number of promising young men and youths there are in connection with the church.

Mr. Falls mentions an incident which is of special interest as showing that the Gospel produces in hearts the world over the same desire that its blessings should be shared by others. Our brother recently received a letter from a bank manager, who several months ago confessed Christ in baptism at Han-chung Fu in Shen-shi, in which he asked for prayer on behalf of his father and other relatives in Ping-iao, Shan-shi, who are wealthy and highly respected.

Mr. Gillies, in reporting the baptism of thirteen converts at Ho-tsin, writes that there are twenty hopeful enquirers in his district, all of whom have been won by personal effort on the part of the Christians.

Mr. Oscar Carlen, in announcing the baptism of twenty-one men and twelve women, from nine different villages amongst the mountains in the district of Huen-uen, in north Shan-shi, mentions the encouraging fact that at the last meeting of a conference of Christians in this station, those present subscribed 155,000 cash towards the cost of the erection of a new place of worship.

From Hsu-chi-chen (Shae-kien-tien), in Ho-nan, Mr. Conway writes that, after careful examination, seventeen men and seventeen women had been accepted for baptism. Of these, thirty-three have since been baptized.

Turning to the province of Yun-nan; both Mr. Embury and Dr. Clark refer to the indifference of the people at Ta-li Fu. The latter remarking that "they seem to be beyond feeling in regard to spiritual things." May I bespeak your prayers on behalf of this hard field?

A most serious rising in connection with the Tibetans and Romanists to the north of Ta-li Fu is reported. A-tuen-tze has been raided, as has also Tse-kou, where the Roman Catholic premises were burned down and two priests are said to have been murdered. Troops have been sent to the scene of the disorder with a view to quelling the disturbance.

In Yun-nan Fu, where there has seemed to be much cause for discouragement in the results of the work, the workers have been cheered by two of the converts

volunteering to give their Sunday afternoons to the preaching of the Gospel in the suburbs and villages.

Miss Fanny Lloyd reports that at the harvest thanksgiving service recently held at Nan-pu, in Si-chuen, the offering amounted to \$8.50.

Mr. G. M. Franck reports that in connection with the work at Chen-tu, in the same province, there are now twenty-eight hopeful enquirers.

Mr. James, who announces the baptism of three men and three women at Lu-chow, informs us that there are still twenty candidates, with regard to the acceptance of whom he would value special prayer for guidance.

Miss Wilson reports that in the Wan Hsien district four sets of idols were recently destroyed.

At Ho-chiang Hsien, in the same province, the enquirers have recently been subjected to persecution from the Romanists.

Mr. H. A. Sibley reports that at Sintien-tsi, in the district of Ku-cheng, Hupeh, there are about a dozen people who have taken down their idols and put up Christian scrolls.

In the province of Gan-hwei, where the work has always been peculiarly difficult and the returns meagre, the outlook is becoming brighter. Mr. Gibb writes: "More than ever am I convinced that the time is not far distant when hard, barren Hwei-chow shall become as a fruitful garden."

From Ning-kuo Fu, in the same province, Miss Webster, in announcing the re-opening of the schools, writes that she has been "much rejoiced by eight girls and four boys coming forward and openly and brightly confessing Christ."

The following extract from a letter received from Mr. Beutel, of Cheng-yang-kuan, gives further cause for hopefulness: "The Christian Endeavor Society is doing a good work. We had lately a few special meetings which were a great help. One for whom I have prayed long has come wholly out to the Lord. He gave a testimony the other night which roused all to go forward to pray, work and give."

Mr. Clinton writing of a recent journey to the out-stations of Chang-teh, in Hunan, tells us that he was profoundly impressed with the manifestations of God's grace which came under his notice. From daylight to dark he was engaged examining candidates, conversing with converts, exhorting and encouraging professed believers, and pleading, with them, for strength and guidance.—*James Stark.*

Tidings from Shan-tung.

SHAN-TSING.—Of the four candidates baptized here this last month all had been attending services for three years and over. One has been coming for six years and another for five years. One man examined was put back after nine years' attendance. One old man, seventy years of age, gave his testimony very clearly and decidedly. I rather trembled for him as he has had so little teaching (he lives a short day's journey away), but he had read the Bible for himself and evidently understood and believed the Gospel. The one woman baptized surprised us, too, by her clear answers to the questions put to her. A few months ago her husband, who is opposed to the Gospel, asked her on a Sunday morning to buy some vegetables. She said she could not as it was Sunday. He fell into a rage and rushed over to the evangelist's house and told him to forbid his wife attending worship as she would not listen to him. After listening to the man's grievance, the evangelist said to him that his wife was a good woman and not even the foreign missionary could forbid her coming. The man went back home and we were afraid the woman would be in trouble. But she came in quietly after dinner and said that her husband had been about the house all the morning in his temper, but towards noon he became quieter and she knew by his manner that he would not scold her if she did come to service, though she dare not speak to him.

Another time she did not know his mind about her coming, but after prayer a thought occurred to her. As it was raining, she would ask him where the umbrella was, although she knew where it was. So she asked him, without looking at him. "The boy has taken it," he replied. "There is another somewhere," she said. "There it is in the corner," he replied, not roughly, so she knew she was free to attend service that day.

We sent to get his consent to her being baptized, as we did not want her to get into any trouble. It would have been better for her to wait than make more discord in the house. He sent word that he had been expecting for some time that she would join the church, and he was very pleased for her to come into fellowship.

We praise the Lord for "the drops," while looking for the showers. One old lady, seventy-eight years of age, and blind, is wanting baptism, and will likely be baptized with another promising enquirer early in the spring. Please pray for Shang-tsing.—(*Miss*) *F. Collins.*

Monthly Notes.

ARRIVALS.

October 11th, at Shanghai, Messrs. H. G. White, S. G. Wiltshire, P. O. Olesen, and S. M. Brimley, from Australia.

October 13th, at Shanghai, Rev. H. Wupperfeld (returned) from Germany, and Mr. H. S. Sanders (on a visit) from England.

MARRIAGES.

September 22nd, at Shanghai, Dr. G. Whitfield Guinness to Miss Jane af Sandeberg.

October 6th, at Han-kow, F. Krienke to Miss E. C. C. Calsen.

BIRTHS.

August 19th, at Sin-tien-tsi, to Rev. H. W. and Mrs. Aldis, a son.

September 1st, at Chen-tu, to Mr. and Mrs. J. H. Edgar, a daughter (Elspeth Trudinger).

DEATH.

September 19th, at Nan-chang, H. C. Burrows, from hemorrhage of the lungs.

Recent Baptisms.

KAN-SUH—		
Liang-chow	4	
SHEN-SI—		
Mien-hsien	2	
Han-chung	11	
Si-hsiang out-station	11	
Hsing-ping	10	
SHAN-SI—		
Yu-u	3	
Sa-la-tsi outstation	11	
Huen-uen and out-stations	33	
Lu-an	6	
Yun-cheng	4	
CHIH-LI—		
Hwai-luh	3	
HO-NAN—		
Hsiang-hsien and outstations	9	
Fu-keo and out-stations	13	
Si-hua and out-stations	10	
SI-CHUEH—		
Pao-ning and out-stations	19	
Wan-hsien	14	
Siao-shi	1	
Lu-chow	2	
KWEI-CHAI—		
Tuh-shan	3	
YUN-NAN—		
Kuh-tsing	2	
CHEH-KIANG—		
Hsien-chu	4	
Ping-yang and out-station	38	
Un-ho	11	
Feng-hua	6	
Hang-chow out-stations	7	
Ning-hai	2	
Lung-ch'uan	9	
Chu-chow	7	
Wen-chow	2	
Huang-yen and out-stations	40	
HU-NAN—		
Chang-teh	14	

Previously reported..... 311
1,117

Editorial Notes.

WE beg to wish all our friends a blessed New Year and, therefore, a happy one. Without the blessing of God it cannot be happy; but with the blessing of God it cannot be anything else but happy. So then, blessing is what we desire for our friends. May our Father be pleased, for Jesus' sake, to grant His blessing to each one in abounding and abiding measure. And may the blessing be that which he gave to Abraham, to whom He said: "I will bless thee, . . . and thou shalt be a blessing."

Will the friends who desire to continue to serve with us, in connection with the China Inland Mission Prayer Union, kindly send us word to this effect, and their subscription to the card and circular-letter. We do not wish to send the card and letter to any persons who do not desire these, and we shall be thankful to be assured of continued interest in the Prayer Union, as suggested above. Hitherto we have had an annual voluntary subscription of twenty-five cents, to pay the cost of the card and letter; but we have decided to make this fee, whenever a person is able to pay it, obligatory, and to reduce the sum required to ten cents. This amount may be remitted, if desired, in postage stamps. For persons who are members of the Prayer Union, and who desire, in addition to the card and letter, the monthly copies of CHINA'S MILLIONS, we will send the whole for the sum of fifty cents.

May we remind our readers they can hardly make better gifts to their friends than by sending to them such missionary literature as may be bought in our offices. Often the gifts of this season of the year represent nothing but the friendship which prompts their being made; but the gift of a good missionary book, if done as unto the Lord and accompanied by prayer, is love indeed, for it expresses not only love to the recipient of the book, but also love toward God and toward the people whose cause the book pleads. We suggest this, not to bring any profit into the treasury of the Mission—for our literature is sold at almost cost price and any possible profit goes to publish and circulate new literature—but rather to incite our friends to take advantage of every right occasion to put missionary literature into extensive circulation.

It is our purpose during the coming year to publish some of the spiritual articles, by Mr. Taylor, which appeared years ago in Occasional Papers and in CHINA'S MILLIONS. Some of these articles are very valuable, and they are worthy of being perpetuated. As they appeared, when published, in England, they have been seen and read by few of our readers in North America, and hence, to most they will be entirely new. May we suggest that prayer be offered in connection with the publication of these papers. They were greatly used of God in the earlier days; and since they reflect the living Word, there is no reason why they should not be so used now. Let us pray, therefore, that the articles referred to may magnify, once more, the Word of God and make it more than ever precious to the hearts of men.

It gives us pleasure to introduce to our readers, through the photograph on page 1, Mr. Taylor's successor in the work of the Mission, our General Director, Mr. D. E. Hoste. Mr. Hoste was a member of the well-known "Cambridge Band," which went out to China in 1885, and he served for many years

in the north of China, in the province of Shan-si. When Mr. Taylor's health failed, in 1900, he asked Mr. Hoste to act in his behalf in China, and in 1903 he appointed him to full responsibility of the office of General Director. Thus gradually and easily was the transferral of authority made from Mr. Taylor to his successor, and it is not too much to say, in spite of all that Mr. Taylor was to the Mission, that the change took place without the least break in the bands of love which bound the Mission together, or in the harmonization of its service. Mr. Hoste, we would add, is now on his way to Germany and Great Britain, to confer with the responsible brethren in those countries concerning Mission affairs; and we are glad to add further that it is his hope to visit the States and Canada, as he returns to China, probably in March next. Let us praise God for the gift to the Mission of His dear servant, and let us pray frequently that the Lord will grant to him a constant endowment of grace, wisdom and power.

It is very blessed to see, through current missionary magazines and papers, how God is answering prayer for a world-wide revival. While it is plain that nothing sweeping has yet taken place, it is evident that the Spirit is working in the hearts of men, in many parts of the earth, as not hitherto. This is quite notable, we are glad to say, in heathen lands such as Korea, Japan and India, spiritual awakenings having been reported from all these countries. As to China, it is manifest that God is bringing new things to pass there, for the missionaries report a fresh and wide-spread interest in the Gospel, a better understanding of the nature and effect of sin, and a greater disposition to accept of the saving truths of God's Word. These things should move the Church to an altogether new effort for the saving of the souls of men, at home and abroad. If God is so ready to hear the few and infrequent prayers offered to Him, what would He not do if there were united and persistent intercession made before Him? Let not one of us wait for any one else to begin this new service of intercessory prayer, but let each commence at once, for himself, to pray without ceasing, till God stretches forth His arm to save.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Ephesians 1: 3). We do well to choose this verse of Scripture for our motto-text for the year to come. We have great longings in behalf of China, and of our Mission there, that the service of the next twelve months may be richly blessed of God to the salvation of hundreds of souls, and to the drawing nearer to this needy earth the glorious kingdom of Jesus Christ. We raise our eyes, therefore, to God on high, and we plead with Him to pour out blessings upon us. And as we do this, this verse meets us as God's messenger, with a smiling face, and to tell us that God our Father has already blessed us with all spiritual blessings. What more could we wish? The store-house of blessing is full to overflowing and the key is put into our hands, while we see written above the portal, "All things are yours." It is for us then, not only to long and to pray, but also to believe and to accept. May God give us strength to do this in the months to come, that the year 1906 may be the best "year of grace" we have ever experienced and enjoyed. "Brethren pray for us!"

CHINA'S MILLIONS

Jacob's Struggle.

Gen. 32:24-32.

BY JAMES H. MCCONKEY.

THERE are four or five great truths that stand out in this story of Jacob as the lofty peaks of a mountain chain rise above the chain of which they form a part. The first is,

GREAT SELFISHNESS.

We have no evidence that Jacob's life during the years just prior to this was one marred by any heinous sin. We do not know that it had broken out into any gross forms of self-indulgence, which brought any special judgment of God upon him. But it seems to have been like the lives of many other children of God: a life which was simply lived for self; a life such as the world about us lives, and from which world we do not seem to be very different as we ourselves live it. "Well," we say, "if there was nothing more to smirch Jacob's life than mere selfishness, that does not seem to be much." But that was enough. When you recall what this name Jacob means, you will realize what selfishness means in the life of a child of God. He was called "Supplanter." And the Holy Spirit could scarcely have chosen a word that would more clearly express what selfishness does than this—that the self-life is the *supplanter* of the Christ-life. Is it not enough that selfishness supplants the *power* of God? The man who lives a purely selfish life has no power in prayer; no power in testimony; no power in work for the unsaved; no power for God in the community about him.

Is it not enough that selfishness supplants the *peace* of God? For the fret and care of trying to serve two masters—of being called by God's name and yet trying to live in God's world just as the worldling is living—this give a man no peace. "Thou hast made us for Thyself, O God," said Augustine, "and our souls are restless till they rest in Thee." And until a child of God's life rests in God and in God alone, he will not find that peace of God which God wants to give.

Is it not enough that selfishness supplants the *love* of God? For the two cannot co-exist? God is utterly unselfish. God is love—lover of others. And when we live a life that is purely a life of self, the love of God cannot fill our hearts, and flow through those hearts to others.

Is it not enough that selfishness supplants the *purpose* of God? The selfish man sits in his cushioned pew and worships God in his way. But to enter into the purpose of Christ for a lost world; to share the agony of Christ for lost souls; to join in the intercession of Christ for the giving of the Gospel to this dark world; to become a partner in the purposes of

God—that never enters into the life of selfishness. Is it not enough that selfishness should supplant the life of God in this way?

Moreover God has set His stamp upon selfishness as the supreme foe of Himself. There are three deadly enemies of God: the world, the flesh, and the devil. We are in the world, but God tells us not to be of it. We may resist the devil, and he will flee from us. But we must renounce the self within, if God is to have the complete victory in our lives. Over the door of the Inferno one saw: "All ye who enter here abandon hope." Over the portal of Christian discipleship is written: "All ye who enter *here* abandon self." Some one has well said: "There is a cross and a throne in every heart. We may put Christ on the throne and self on the cross. Or we may put self on the throne, and Christ on the cross." Selfishness is indeed the supplanter of God in the soul. God always dwelt in the tabernacle in His Shekinah glory and presence. Yet there was a veil that hid Him from those who entered there with Him. So God is always dwelling in the heart of His child, but the veil that darkens, and mars, and limits the manifestation of His presence is the veil of the flesh—the self-life within us. Wherefore when God, who is absolute and utter unselfishness, meets a child of His, like Jacob, given up to selfishness, there can be but one issue. God enters into controversy with that life of selfishness. And thus we next behold

A GREAT STRUGGLE.

For as we read on in the narrative we find that

GOD WAS STRIVING WITH JACOB.

"God striveth," the margin of the Revision puts it. We do not read it so. But God does. Listen: "And Jacob was left alone, and there wrestled a man (the God-man) with him (Jacob) until the breaking of the day. And when He (the God-man) saw that He prevailed *not against him* (Jacob) He touched the hollow of his (Jacob's) thigh: and the hollow of Jacob's thigh was out of joint." This is God's story. How clear it is! There was a man wrestling *against* Jacob all the long night. And Jacob's wrestling was a resistive wrestling. It was not Jacob wrestling with God for a blessing. It was God wrestling with Jacob to break down and put away from his life the things that were hindering the ever present and ever gracious purpose of God to bless His child with the greatest possible measure of blessing. How much more consistent with the nature and love of God is this! A

love which is more eager and willing to bless His children than they themselves are to be blessed. "God striveth." How this God of grace strives with the sinner! How He strives with that unceasing inner voice of the Spirit in the soul! How He strives in the tender ecstasies of loved ones! How He strives in all the vicissitudes of life, death, suffering, affliction, and the like! Tenderly, patiently, lovingly through all the long, rebellious, weary years of rejection does God strive to win the soul of the sinner from death to life. But let it be noted that in this instance

GOD WAS STRIVING NOT FOR A SOUL, BUT FOR
A LIFE.

For a man may be a child of God, yet not a dedicated one. He may give up his sins, yet not himself. His soul may be saved, but his life unyielded to God. Jacob was such a child of God. He had been saved long ere this. God was not striving for his soul. He was striving for his life. He was striving to win him away from a past which had been lived for self, to a future which should be lived for God and His glory.

If you turn to the margin of James 4:5 you will find a beautiful rendering which reads like this: "That Spirit which He made to dwell within us yearneth for us with jealous envy." What a picture of the Holy Spirit dwelling within God's child! Like a wife who, when she sees her husband giving his affections to any other than herself to whom they solely belong, feels her heart go out in jealous, wifely envy for those affections. Or like a mother who, when she sees her boy giving up his life to reckless, out-breaking sin, burns with earnest, jealous longing for that life that is yielded to evil-doing. Just so, when the Holy Spirit comes into one who has been saved by the blood of Jesus Christ, who has been redeemed as a precious possession for God Himself, and then sees such a life going out toward the world, toward its frivolity, its foolishness; that self-same Holy Spirit is filled with godly, jealous yearning for that life. There is a godly, jealous envy for the years which the world is stealing away while He yearns to redeem them; for the talents which are being wasted while He is yearning to use them in His kingdom; for the soul which the world is staining and marring while He is yearning to conform it to the glorious image of His Son. And hence the mighty striving of the Spirit for His own.

That is exactly what occurs in your life and in my life. How often has the Holy Spirit yearned for us, pleading with us to give that life to Him, to turn away from the world, to turn away from its emptiness, to give ourselves as a burnt-offering to God, that Jesus Christ may have His own blessed way with the life He has bought with His own precious blood. That is God's picture of this struggle—a God of love struggling to break down in His child's life the thing that was hindering Him from having His full and perfect way of blessing, and power, and ministry through that child. And we need only look within to see that this carnal mind—this self-life—is the supreme foe struggling against God, to hinder and baffle the mighty purpose of God in our lives.

GOD'S CHILD WAS RESISTING.

That was what Jacob was doing. All the night long he was fighting a desperate battle against God. There was no gleam of spear, no clash of sword, no hissing of dart. But the fiercest fight of Jacob's life was on and on to the death. We can almost hear his hard, quick breathing. We can almost see the set teeth; the straining, writhing body of the wrestler; the desperate countenance fixed in its purpose of resistance. With every atom of power and persistence within him, Jacob was resisting God—the God who wanted to bless him! And so do we. God strives to wrest from our hands the poison draught of pleasure which the world puts to our lips, and we resist Him. God tries to overthrow some secret idol that we are worshipping, and we resist Him. God would take from our grasp some edged tool of Satan behind whose glitter death lurks for us, and we resist Him. God takes us by the hand to lead us away, in love, from the snares and pitfalls which the lusts of the flesh spread for our unwary feet, and we resist him. And then as we battle against the Spirit of God there comes into our lives the next crisis which came into Jacob's at this point. There was

A GREAT BREAKDOWN.

"He touched the hollow of Jacob's thigh: and the hollow of Jacob's thigh was out of joint." Jacob broke down under the hand of the mighty wrestler. We said to a physician friend one day, as we were chatting about this—"Doctor, what is the exact significance of God's touching Jacob upon the sinew of his thigh?" He replied, "The sinew of the thigh is the strongest in the human body. A horse could scarcely tear away the limb, pulling it straight. Only as he twisted it could he tear it apart." Ah, I see. God has to break us down at the strongest part of our self-life before He can have His own way of blessing with us.

We talk about surrender. We talk about surrendering *all*. But when it comes to the core of the matter, "all" usually means some one supreme point of issue between us and God; some one strong citadel in which the self-life is entrenched; some one key point which God must carry by assault before He can have His way with us. That great thigh sinew—like the trunk on which a tree stands as the storms assail it—like the column on which a great house stays its massiveness; that great sinew straining all night against God—bringing to bear all the resistive power of the wrestler against God—God touched that and broke him down. Just so does God deal with us. That pride—God touches, and breaks it down until the self-life is humbled in the dust. That money the Christian business man is piling up until covetousness is eating into his heart like a canker—God touches it, and it takes wings and flies away. That idol which self is worshipping—God touches it, and like Dagon, hurls it to the ground, maimed and mutilated. That strength in which self revels—God lays His finger upon it and withers it, and self is brought to helplessness. Ah, we do not know how to deal with the self-life. But God does. And He takes away the thing upon which it feeds, and robs it of the power upon which it depends,

and cuts away the props upon which it stands, until it lies in helplessness at His feet.

Here is a Christian business man. He has been redeemed. His mouth is full of praise and joyful testimony at the first. But he goes out into the world. He begins to live just as the worldly man lives. It is all gaining and no giving; it is all hoarding, and no spending and being spent for God. It is all for self and none for God. He keeps on in this path. And bye-and-bye his lips are sealed in the testimony meeting. You hear no voice of prayer from him. His conscious communion with God is broken. Bye-and-bye coldness steals into his heart and he becomes a powerless man. And then some day a strange thing happens. Something comes along and sweeps away the wealth. Some idol is touched and it withers. Perhaps the strength is laid low; perhaps sickness befalls. The furnace and the crucible are put to work. And people wonder why that man's life is in such a place of affliction. But God does not wonder. God knows what He is doing; what he is permitting. And when that man, prostrate and broken, is brought to the end of himself in helplessness, you will see a new thing. Into that man's life come transformation, power, blessing, and a new and living walk with God, all because God has broken him down at the point of his self-life that was holding him for self and the world. God has to rob some men of about all they have, before He can get them for Himself. As long as it is God *and something*, we cling to the something. But when it becomes God *or nothing*, then we turn to God because there is nothing else left. There are some lives that turn to Him simply and sweetly in fullness of devotion from the beginning. There are other lives which God has to deal with as He dealt with Jacob. Often, what we will not yield God has to take; what we will not give up God has to break up. A godly woman used to say: "God has not only pulled me up

by the roots, but He seems to be shaking the dirt off the roots." "Take me, break me, make me," seems to be the prayer some of us have to pray, before God has His perfect way with us.

A GREAT VICTORY.

THE VICTORY OF LOVE—THE LOVE THAT WILL
NOT LET US GO.

How gladly would Jacob have broken away from that mighty grasp. How quickly would he have fled away into the darkness and the night if he could. But the unseen wrestler would not let him go until He had conquered him—because He loved him. A kind-hearted surgeon is pressing the keen knife into the cancer, which is eating out our life. He holds our struggling hand with steady grasp. He will not let us go, however much we are suffering. We look up into his face and cry out, "I suffer; let me go." But he says, "I will not let you go until I have my way of blessing with you. I will not let you go—because I love you." Another loving hand is pressing a bitter potion to our lips. We cry again, "I do not like it; let me go." A loving voice answers: "A deadly poison is burning in your veins. This is the antidote for it. I will not let you go—because I love you." Even so do we look up to God and cry: "Why do you keep me in this fiery furnace! Why do you let these heavy burdens oppress me? Why do you suffer me to be so sorely and constantly tested and tried? Why do you not relieve me? Why do you not let me go?" And the voice comes to us: "I will not let you go until I have won you for Myself. I will not let you go until I have purged you of your dross. I will not let you go until I have humbled and crushed to the earth the self-life, which is the deadliest foe to My life and power within you. I will not let you go because I love you, and am seeking to win you from that which is empty, hollow, and unsatisfying, to that which is full, and rich, and blessed in Christ Jesus."

A Resume of the Year's Work at Chieh-hsiu.

BY MISS C. A. PIKE.

PERHAPS you will be interested to hear a little of the year's work as a whole in Chieh-hsiu. Much of the blessing received is, we feel, in answer to the prayers of friends not on the field, as much as the result of the work done directly with the people.

A year ago, at the Chinese New Year holiday season, we did not have as large a number of guests as the year before, owing to a heavy fall of snow, and for some time the streets were almost impassable because of water and slush. But in spite of all this a good number came to make New Year's calls, and nearly all the Christians and enquirers called.

On New Year's Day, February 4th, the Christians and enquirers living near gathered here for a service. This has always been our custom for the first day of the New Year. Aside from this holiday season we do not entertain to any great extent, so at this time we improve the opportunity to show hospitality in a Chinese way. The first Sunday of the New Year, after the morning service,

all are treated to the ordinary Chinese sweetmeats, and for the first half of the first month all guests are received in the same way. This is always a very pleasant season to us, in spite of the extra work, when the days are full from morning to night.

After the New Year's holiday was over, on the 25th of February, a class of eight women came in for teaching. They were here for seventeen days, Miss Morris and I each taking one class with them daily. We had the lessons previously prepared, and outlines written in large characters, with the scripture to be memorized. The lessons taught were daily reviewed, and those who were able to read were given the work of helping the others. When the time came for them to return home, two women stayed for an additional two weeks in order to learn to read characters.

On March 23rd the first class of men came in for teaching. Mr. Knight, of the Shan-si Bible-school, had classes with them for ten days. There were twenty-eight

men present, besides others who were in the opium refuge at the time and availed themselves of this opportunity to learn. The men put forth their best efforts to get all they could, and all felt that it had been a time of real blessing to the enquirers.

Four days after this men's class closed we began the spring village visiting. Miss Morris and myself taking turns in the work, each staying out about a week at a time. About twenty villages were visited, and in the larger half of these we could stay and teach the people as long as we had time to remain. The people in their homes entertain us gladly, and seem to think it is sufficient for us to give our time and strength to teach them. We were much pleased at the way the larger part of the women who had been in to attend the class remembered what they had been taught. About a month was spent in village work; but aside from this general visiting, near villages have been visited oftener, one every two weeks as a rule. In one of these near villages there are four families of enquirers, and the women have gone on nicely with their reading. Two have learned to read the New Testament in the last two years.

During the summer the Sunday services have as a rule been well attended. One of the enquirers who is a day laborer, arranged with his employer to let him have the Sunday, and he was always present through "seed-time and harvest." Although he cannot read, and is what one would call a very ordinary farm laborer, he is having much influence for the Gospel in his village. He and two other enquirers have asked a scholar to help them to learn to read. The teacher smokes opium, and these three men are praying and working for his salvation.

During the summer there was nothing special, only the ordinary station work and the near village visiting.

Last year the little church took up an offering for the Bible Society. It was suggested by one of the natives that another offering for the same object be taken up this year. June 4th was the day appointed, and \$9.50 was the result. This amount, though small, meant much for the givers, as the church membership numbered only five, but the enquirers gave willingly with the others.

The last part of August and September was spent again visiting the villages.

A class for men was opened October 7th, and Mr. Knight gave them seven days of teaching. The time of

meeting was very inconvenient for the men to leave their farms, as it was harvest time, but in spite of that the class numbered twenty men. The teaching was much appreciated by them and they are asking for another class in the spring, when it will be more convenient for them to spend the time from their work.

On October 31st and November 1st the first church gathering for this place was held. It was a time of much blessing. About seventy-five people were present. Ten men and four women were baptized and one man who had been under discipline was taken back into fellowship. The opium refuge keeper was made elder of the church. The gathering paid all their expenses for the time they were here except about 1500 cash (94 cents gold). The classes that come in for teaching, both men and women, provide their own food and cook it themselves. The women are given vegetables extra, but no flour. Firing and a place for cooking food are provided for all.

Immediately after the church gathering the first autumn class of women was in for two weeks of teaching. There were eight of them, all new enquirers who had not heard much before, and the teaching of necessity was very simple. Two days after this class returned home a second class came. They are now here—ten in number. When their half-month is up another tour of visiting the villages will be made. This will finish the work of the year, and another New Year will



TRAVELLING BY CART IN NORTH CHINA.

then dawn upon us, if He tarry "yet a little while."

The street preaching chapel has been opened daily, except Sunday, all the year. This work on one of the business streets is helping to break down the prejudice in the city. Bibles and other books are always on sale. One of the men baptized was brought in last year through this branch of the work. Another man, an opium-smoker, was brought into the refuge, where he broke off his opium, and he is now an enquirer. In this province, where such a large percentage of the people, both men and women, smoke opium, it is interesting to note that half of the men and half of the women baptized in this district have never smoked the drug.

The man who accompanies us on our trips into the country, when not out with us, is using the paste-pot in work at fairs and in opening up new villages. He has been much encouraged with the opportunities to preach to large crowds. Some of the Christians usually

accompany him. We make it our aim as far as possible to get the Christians interested in the evangelization of their own districts.

The opium refuge work in this place has been much blessed. From the opening of the refuge season a year ago last autumn until its close in the spring, there were about one hundred and twenty-five people in to break off opium. Of this number about fifteen were women. When the patients return home they invite us to visit them, and frequently a permanent opening is made into a village through this work. The city homes have begun to open up a little and there are now some five or six enquirers in the city. Some of the places have been opened through a little medical work that Miss Morris has been able to do. In the district—city and country—there are now about forty-five enquirers.

Repairs are being made on a building to be used as a girls' school to be opened soon after the New Year. We trust this will be an added strength and blessing in the work.

The church offering of last year was 11495 cash (\$7.18 gold). This was sufficient to pay for their coal and also helped towards the purchase of a new stove that was put into the chapel.

We can truly praise God for what He has shown us of the Spirit's work the past year. What shall we as a station render unto the Lord for all His benefits towards us? The psalmist said "I will take the cup of salvation and call upon the name of the Lord." Again take, again call for next year. Dear friends who read this, will you not join with us in the ministry of intercession? Pray for these who have been baptized, as Paul did for the Galatian church, that Christ be formed in them; for the enquirers, that they may go on to know Christ as their Savior; for the country visiting, the city visiting, preaching-chapel work, and the opium refuge; for the native helpers, without whom we could do very little—that all may be fitted by the Spirit for the work of winning souls.

A Visit to a New Station.

BY MRS. K. P. SHAPLEIGH, YANG-CHOW, KIANG-SU.

NOVEMBER 8th. It is about a month since Miss Henry and I left Yang-chow for Tai-hsing, and in reviewing the events of these past four weeks we thank and praise our faithful God for answered prayer, for open doors, for favor in the eyes of the people, and for the Spirit's gracious working in the hearts of some of the enquirers. "Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not." It is His own promise, and our expectation is from Him for this city.

Tai-hsing is rich in natural beauty, even within her walls. There are many fine old trees, usually near temples, while the narrow canals, intersecting the streets and making the city a veritable Chinese Venice, are bordered with graceful willows. One is so often reminded of the lines "Where every prospect pleases and only man is vile." It is a place Mandarins like, for the people are industrious and law-abiding. They are very busy just now, some with farming, others with silk winding and weaving, and we often talk to them at their work when we go out among them.

Quite a feature of the work at present is to walk slowly through the streets, giving the people an opportunity to see us and become accustomed to us. Miss Henry notices a change in their attitude since last year. Mistrust and fear are wearing off, and in many streets we meet with friendly nods and smiles on every hand, with sometimes an invitation to sit down. The first day or two we had quite a following, but that is seldom the case now. There has been no crowding and no rudeness, save once from a few young men and boys, while walking outside the wall where we had not been seen before this year. We have avoided the busy end of the "big street" and the city wall.

Several times we have been invited into homes, which has meant opportunities of preaching to a roomful of

quiet and attentive listeners. We do give thanks for the breaking down of prejudice and the growing confidence on the part of many. Oh that the doors of hearts as well as of homes may be opened! Minds are so dense, hearts so sadly dark, the "good tidings" are so new and strange, and Satan's power so very real. But Jehovah God is with us, a mighty One who will save.

It was cheering to find one of the enquirers, Mr. Chen, waiting for us at Ma-tien the day of our arrival, and another, Mrs. Chang, ready to welcome us as we stepped from the pouring rain into our little Tai-hsing home. We should greatly value your prayers for these enquirers. Mr. Chen is a character—quick, impulsive, restless, with the "heart of a wild horse," as he himself says, a striking contrast to his quiet, homely wife, who is always serene and unruffled. When he first became interested in the Gospel he was quite ashamed of his plain little wife, and made many excuses for her not coming, saying that she was far too dull to learn, and as for walking that distance—impossible! She had not strength enough even to cross the bridge to buy water to make tea. A visit to her home brought to light the fact that new clothes were the remedy needed. Clad in these and her consequent self-respect, she easily walked from their home outside the north gate to the "Iesu Tang" (Jesus Hall) at the south gate. As for her inability to learn—she soon outstripped her husband by patient, plodding perseverance, and now he is vastly proud of her, though for some time he came alone through the city streets, sending her by quiet back ways. She has an intelligent grasp of the Truth, and we trust is really "born again." Miss Henry said to her one day: "Chen Nai-nai, is your name written in heaven?" Promptly and quietly came the answer: "Of course, why should it not be? Do I not believe in Jesus?" The dear woman was a vegetarian for twenty years, seeking to "accumulate merit." She is a real joy

and comfort to us, and it is cause for thankfulness that Mr. Chen desires to learn, and has already come several times for teaching, besides attending all the Lord's Day

mentioned as welcoming us on our arrival. She was the brightest of last year's enquirers, an eager, impulsive nature, quick to grasp the Truth and appropriate it, and at that time quite ready to take her stand boldly as a believer. Since then she has met with ridicule, disapproval and persecution of one kind and another from friends and relatives. It has been a hard test and she has faltered a little, fear of man bringing her into bondage; but, thank God, we are seeing a great change in her now. Both yesterday and to-day she has run in before tea, her old bright self, eager to repeat the hymn she has been learning, and bringing with her a niece whom she has been exhorting to believe, and who wants to learn. She has many friends in the city and will have much influence as a Christian, we feel, if she stands true. It is not surprising that Satan "desires to have" her, is it? Pray that Jesus may be triumphant in her heart and life. Her husband, who is away from home much of the time, is very kindly disposed towards us, and likes to have her come here. This, too, is cause for thanksgiving.



Photo by

ON THE WAY TO TAI-HSING.

[A. R. Saunders

The bridge is over the Grand Canal between Tai-chow and Tai-hsing.

meetings. Pray for his salvation. He is an influential man, having many rich friends and relatives, though he himself lives very simply. Through him we have received invitations to visit the homes of two "Tong-si" (officials) and were treated with great respect and politeness in both. Chen Tong-si has called, bringing with him another very stately and important official from Ma-tien. His wife, Chen Tai-tai, has also called. She and her husband are, alas, confirmed opium-smokers. Such a gentle, friendly little woman, she is wanting to be free from the awful slavery, and gives close, earnest attention to all Miss Henry tells her of the Savior she so sorely needs. "Liberty to the captives, the opening of the prison to them that are bound!" What a message of hope it is we are privileged to bring to these dear people! The ladies of the second home we visited will be coming this week we hope, and to-morrow the Mandarin's wife, Ta Tai-tai, will dine with us. We called at the *Y'a-men* by invitation last week and were very cordially received and asked to sit down to dinner with the Mandarin's mother, one of his three wives, and the wife of the secretary. They seemed quite willing to listen to the Gospel, and asked intelligent questions about prayer. We are very thankful to have their confidence, and that they are so willing to have intercourse with us. Will you not pray that the way may be opened for these ladies to receive regular teaching?

We are rejoicing over dear Chang Nai-nai, whom I

Another family, living but two doors from us, are quite devoted in their kind attention, sending in dainty dishes of their own making, and running in often to see how we are. All have heard the Gospel many times, and Ta-niang, the wife of the eldest of four brothers, says she believes—but the Truth has not gripped her heart and conscience yet, and she has not broken her vegetarian vow.



Photo by

TEMPLE AT TAI-HSING.

[A. R. Saunders

This is the temple to which the missionaries were invited by the people of Tai-hsing.

Of the country enquirers several are very hopeful, and Miss Henry hopes to have them all here next week to a Bible-school. Chu Tien-sing and Cheo Ta-ic, both of

whom had been to Yang-chow for teaching, came the first Sunday we were here, and the following Sunday Cheo Ta-ie brought his wife. Another, Uen Ta-ie, came and stayed several days to learn, and a young man, Mr. Fang, an official's son, is here now and proving an apt pupil. Two men from Ma-tien, whom the native helper has been teaching, came into last Sunday's services, said they wanted to believe, and asked for catechisms. Pray that these may all be true enquirers, following on to know the Lord.

November 10th. The Mandarin's wife has just gone, after a three hours' visit. She was alone, which made it possible to have a long, uninterrupted talk with her, and Miss Henry is delighted with her intelligent grasp of the Truth. It is the first time she has been out this year, and, of course, she came in proper style; a large, red umbrella borne before her chair and an escort of a score of soldiers in uniform besides a woman and two men attendants, each in a chair. She is a simple, quiet little lady, and far from enjoying the display, seemed rather to shrink from it, saying she would not let them beat the gong on the street, she so disliked to have everybody run out to look at her.

It was touching to see how she appreciated our friendliness, and warmed toward us. She grew quite confidential, said it was good to know those who were one heart with her, and before she left asked us with almost child-like eagerness to call again at the *Ya-men*. While we were engaged with her the helper and his wife were preaching to the many whom her arrival attracted to the place. They will all have more confidence in us now that the Mandarin's wife is known to have visited us.

Just one more mention—of the feast given in my honor, as a new-comer, in the house of Chen Tong-si, the friend of our host, Mr. Chen. He thought his own home quite too small and humble, so borrowed his wealthy friend's for the occasion, and what an occasion it was! The wives of both Chen and Uen Tong-si were invited, and with our dear, simple little Chen Nai-nai as hostess, and the helper's wife, we were six at the table. Mr.

Chen himself danced in and out of the room, directing the servants and bringing in many of the viands. It was a feast!—no less than thirty different dishes, and so delicious, most of them. And it was constant joy to see how near the two ladies felt to us, and in what a confiding, homey way they sat and ate and talked with us. Poor Chen Tai-tai is enslaved by opium, and presented a sad contrast to Uen Tai-tai—a blooming, self-possessed and cultured little lady, clad in exquisite embroidered satin, an artist of no mean talent I should judge. We were shown over the lady's apartments after the feast was over, and as I left first, in the chair, Miss Henry had quite a talk with both ladies while waiting for her turn to go. Both are coming to see us, and may visit us in Yang-chow. One day this week we are to go in chairs to visit the ladies in the home of the Ma-tien Tong-si, our

good Mr. Chen to accompany us.

Next week the Bible-school begins, to last a week, we hope, and not many days after we must leave Tai-hsing and turn our faces homeward, to Yang-chow.* Can you understand how hard it is to go, knowing there is no one left in this city to point the way to the Savior save those few who are themselves just coming into the light, and so need constant teaching and



A CANAL TOWN.

shepherding? What a harvest field lies here within these grey walls of Tai-hsing! A parish of 200,000 souls (so the Mandarin states the population) and no settled pastor or teacher, while in our dear New England a country town may have its seven churches and as many ministers of His Gospel, who said: "Go ye into all the world and preach . . . to every creature." Is He saying to-day: "Whom shall I send, and who will go for us?" and do our hearts respond: Lord, here am I, send me?" It is the responsibility of every Christian—the giving of the Gospel to the vast, dark, heathen world.

* Mr. Stark writes, on December 1st, from Shanghai:—"At Tai-hsing, an out-station from Yang-chow, and distant about forty miles from that city, 2,000 farmers are said to have marched into the city and destroyed the College of Western Learning, increased taxation levied for its support being the cause. Miss Henry and Mrs. Shapleigh, who were there on a visit at the time, were able to leave in safety for Yang-chow."—En.

Glorious privilege, too; would that all could see it. Again let me repeat the well-known words which include all in their statement of the Christian's duty: "Go, let go, or help go." Yes, and when we obey, what blessing, what rich compensation! Oh for open eyes and ears and hearts to take in, to realize in some measure the awful fact that "a million a month in China are dying without God." Praise Him that light is dawning upon Tai-hsing, and for several months in the year she has

teachers, but there are thousands of cities, towns and villages still in utter darkness. Shall we not pray? Shall we not toil? Shall we not live with eternity's values in view? Soon, soon our little day of labor, suffering, sorrow will have passed, and we be ushered into the gloryland. If it were possible to have any regret, would it not be that we did so little while on earth for the salvation of other souls—that we have so few sheaves to lay at the Master's feet?

Bible Colportage in Hsin-chang.

BY REV. WM. J. DOHERTY.

EVERY advancing year makes the missionary realize his indebtedness to the Bible Society. Blessings are never fully appreciated till we are deprived of them. There have been three periods this year—happily brief—when, owing to local troubles and exaggerated rumors, non-Christian Chinese in this district were afraid to be found with any Scripture portions in their possession. This not only retarded the work of book-selling, but made evangelizing much more difficult.

All that a card is to a Chinese visitor, that and more the Scripture portions are to the missionary and colporteur.

They form his passport and introduction to the homes of the people. Moreover in the hands of a skilful man they meet the objections and solve the problems that enquiring people raise. To quote a few questions and replies recently heard: "China has got good doctrine. Why do you wish to do away with it?" The objector was silenced by turning to the words, "I am not come to destroy (the law) but to fulfil." Several scholarly men were quibbling over the question of sin, and on pointing to the definition, "To him that knoweth to do good and doeth it not, to him it is sin," the truth was brought home to their consciences. Misunderstandings in regard to civil and religious matters are removed when the example of Christ in paying the tribute money is shown, and the duty of citizenship as laid down in Romans 13 is pointed out. For pioneer work the Scriptures furnished by the Bible Society are a *sine qua non*. In these days when Japanese cheap editions of materialistic literature are being so largely diffused, and eagerly read, in the most isolated places, surely there

is no better way of lifting up a standard against the enemy than by Bible distribution. As a rule *fruit* is only found "after many days," but found it is. "As the rain, and the snow,"—both seem wasted when the sun shines, yet are purposeful, powerful and prosperous,—"so shall My Word be." To cite from instances that have come under our personal observation this year:—Out of thirty-one additions to the little Hsin-chang church this spring, the majority were primarily interested in the Gospel as the result of colportage work, systematically carried on.

The pastor, no less than the evangelist and colporteur,

is also under a great debt of obligation to the Bible Society, for the well-bound editions of the Testaments issued at low prices. In this district the day has come for the missionary to give attention to the "teaching" as well as to the "preaching" side of the Great Commission, if the work is to be consolidated.

One of the most effective ways of evangelizing is by building native Christians up in their most holy faith, making them living

epistles, known and read of all men, and able to give a reason of the hope that is in them. Hence the success of our Bible-schools. Fancy a Bible-school without a Bible! An increasing love for the Book is one of the most hopeful signs of our work, and the attractive editions issued in character, and those in the Romanized colloquial, have gone far to help us in encouraging natives to search the Scriptures. As a result of systematic teaching and weekly catechising, we find that not only is there a greater demand for well bound copies, but many are asking for Reference Testaments, and Berean-like are



OFF ON A JOURNEY.

English missionary in Chinese costume. Coolie with lunch basket, bed and box

daily searching to find out whether these things (preached) are so. Last Lord's Day one of our Christians, in giving an address, said that one proof that the book was divine was found in its marvellous insight into men's hearts. The same thought was expressed by a poor man who, mistaking the sound of the word for "sacred" (book), and the word for "heart," which differs in tone but is similarly Romanized, described the Bible as the "Heart Book."

Not only amongst Christians, enquirers and the common people do we find the Bible making its influence felt. Even the literati take a different attitude from that which they occupied a few years ago. The day was when scholars thought it not only infradig, but akin to sacrilege for a sacred book to be scattered broadcast. "We would not do that with our Confucian classics," said one

to me. Now all this is changed, and so high an official as the Literary Chancellor of the province bought a set of Scripture portions from our colporteur, en route to examine students for the B.A. degree. The presentation by the Postal and Telegraph Christian Association of copies of the New Testament to their conferees in the Imperial Chinese post, called forth a fraternal response, and the gift this month of morocco-bound Wen-li Testaments to the Chinese officials, under the Pollock bequest, will, it is hoped, through the divine blessing, foster not only a spirit of toleration, but be the means of saving some. Pray that it may be so, and that in continuing this work of Bible colportage it may be ours to prove the truth of the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Tidings from Lu-cheng, Shan-si.

BY MR. A. JENNINGS.

THREE months have passed since our last letter and we are thankful that we can again report much encouragement. During the months of August and September not much aggressive work can be done, for the people, from early morning till late at night, are busy with their autumn crops. In August, accompanied by a native helper, I took a trip to our eastern boundary, about thirty-five miles from here, to attend a big fair. We stayed three days, and had a good time preaching and selling books and tracts. Returning we spent a day in Li-cheng Hsien, twenty miles N. E. This month also we have spent several days in that city, and have paid visits to some of the villages in the district. The work in Li-cheng Hsien is very encouraging, and the church there has decided to rent a room for a preaching place.

We had hoped to secure one while there this time, but were unable to do so, so propose paying monthly visits, staying in an inn, until an opening occurs. One evening we stopped at a village seven miles from the city, and were entertained at the home of a young man who heard the Gospel last year at Lu-an Fu, and has now returned home and seems quite in earnest in his purpose to follow Christ. He has put away all his idols, has put up a big notice, "Men ought to worship only one God" outside his door, and a few weeks ago brought his wife in (eighteen miles) so that she might learn something of the Gospel. She and his mother are quite willing to be taught although they don't understand much; but we trust their interest may mean the opening of a district where as yet there are no known believers.

Last week I paid a visit to a part of our district which I have been unable to visit before. It is a city, but has had no magistrate for many years, its affairs being governed between three other cities, Lu-cheng being one.

Although only twenty-five miles from here, no one has visited there since the troubles in 1900, but we were glad to find that some of the people had been reached by the preaching at fairs held in this district. On our way

home we stayed at a large market town (larger than the city above mentioned) where we were well received.

As to the work in Lu-cheng city one cannot say much. Last month we visited a large fair in the west suburb and had a good time preaching, and now and again we have some visitors to our services. My wife and Miss Barraclough in visiting the surrounding villages find the women willing to listen, but they seem afraid to come to see us.

One village, Kin-tsun, five miles to the east, seems very promising. A man who heard the Gospel at Lu-an Fu, and three others who broke off opium here last year, have prepared a meeting-place and quite a number of the villagers seem interested. Miss Barraclough spent a few days there last week and had a very encouraging time.

All the members seem to have gone on satisfactorily during the trying time of harvesting, and on Sunday last at our monthly conference we had the joy of receiving back one old member and admitting two men and one young woman into the church by baptism. The restored member was a servant here at the time of the Boxer outbreak, and passed through that trying time without going back, but a year or two afterwards, in a time of sickness, he took to opium, and so was not received back when the church was re-formed. He, with the other two men, broke off opium last winter, and since has given clear signs of a renewed life. One of the men baptized is the son of our native helper. He came to a point of decision in the spring of last year, and from that time all bear witness to his changed life. The other man is from the same village, and though he has broken off opium before, seems now to have found victory through faith in Christ. The young woman, eighteen years of age, is a former school girl, the daughter of a church member. She will be transferred to Yu-u church as her husband and her father-in-law are members there. Mr. D. Lawson was with us for this conference, and helped in examining the candidates.

Tidings from the Provinces.

News Notes.

Being extracts from a letter from Mr. Stark, Shanghai, giving the latest news from the field.

ON THE 6TH DECEMBER we had the pleasure of welcoming back to China Mrs. G. Stott, Miss Emily Black, Mr. W. Grundy, and Mr. and Mrs. Robertson and child from England, after a good voyage. Mrs. Stott hopes to pay a brief visit to Chefoo shortly, and thence proceed to her old station at Wen-chow; Miss Black returns to Lao-ho-keo; Mr. Grundy becomes responsible for the work in Ta-jung district in Bing-yie Prefecture, whilst Mr. and Mrs. Robertson go to Ningpo to relieve Mr. and Mrs. Palmer for furlough.

ON THE 2ND INST. Mr. J. Christenson, of the Scandinavian China Alliance, sailed for Sweden via U. S. A., on furlough.

MISS BLACKMORE, who has rendered excellent service to the Mission, first as teacher and subsequently as principal, in the preparatory school at Chefoo, sails for England on furlough to-morrow. Miss Craig, who has been on the staff of teachers, will act as principal during her absence.

FROM THE PROVINCE OF KWEI-CHAU, for which our prayers have so often been solicited, news of more than ordinary encouragement has been received; namely, that in the An-shuen district, last October, sixty-one Miao (aborigines) were baptized in the presence of between one and two thousand of their fellow-tribesmen. For a considerable time a great spiritual movement has been in progress amongst these interesting aborigines, many of whom have been coming to the services at An-shuen once a month for more than two years. Mr. Adam has visited them from time to time in their village homes, where he has always been welcomed by them. At Ko-pu, one of their principal centres, a huge chapel is being erected, largely at their own expense, and our brother reports that, during his recent stay there, deep interest was manifested in the Gospel, the audiences on three successive Sundays being about 900, 1,000, and 1,300, respectively. An early morning prayer-meeting was held, at which nearly 500 women were present, a number of whom lifted up their voices in public prayer to God. We may truly say: "What hath God wrought!" Earnest prayer is asked on behalf of this branch of the work.

MR. FORD AND MR. HOWARD BIRD have sent an interesting account of a conference which took place last month at Tai-kang, in Ho-nan. About 200 converts and enquirers were present, a number of whom came as representatives from three or four neighboring cities. Two of those who attended walked about seventy English miles, carrying their bedding, in order to be there. One of the subjects chosen was "Christian Citizenship," and when it was discussed the Mandarin, with other officials and gentry, was present by invitation, and listened with apparent interest while Mr. Brock and deacon Koh

chow Fu evangelist, on 'The Cross,' moved many to tears, and the prayers afterwards were broken by loud sobbing."

At one of the meetings, in response to an appeal made to the members for funds for building the new chapel, the sum of nearly 100,000 cash was promised.

MR. GILMER informs us that, at Iohyang, in Shan-si, the annual conference was held in November. The attendance was good, and many of the converts whose spiritual lives had shown signs of declension received quickening and blessing, as the result of which nearly all the men present promised, during the winter, to devote a day or two each month to preaching the Gospel in other villages than those in which they themselves reside. The expenses of the conference were fully met by the members themselves, and our brother feels much encouraged with the general results of the gathering.

MR. C. J. ANDERSON, in announcing thirty-two baptisms in the stations on the Si-an Plain, Shen-si, informs us that in almost all the centres worked by the members of the Scandinavian China Alliance, God is giving conversion blessing.

MR. W. H. ALDIS, of Pao-ning, Sichuen, informs us that during the past nine months he has sold about 300 complete Bibles and New Testaments, besides a large number of Gospel portions.

MR. B. RIRIE, writing from Kia-ting, in the same province, says: "One evening I invited all the school teachers in the city to come over and see me. Thirteen came, and we had a long talk. I found some were quite familiar with our teaching. One had read most of Dr. John's tracts. I gave them all presents of books, and several came again and again during my stay at the place." (Presumably Tsin-shen, one of his out-stations).

THE FOLLOWING extract from a letter received from Mr. Gibb, of Hwei-chow, in the province of Gan-hwuy, will doubtless be read with interest, as also thanksgiving to God:—"In Hwei-chow we are having wondrous times. After my return from Wu-hu we had very evident blessing following the preaching of the Word in the evenings. With very few exceptions our scholars have all taken a very definite stand for Christ. Praying bands have been formed, and twice a week they meet for prayer for themselves, their parents,



MISS ANNA M. MUNSON.
Sailed January 25th, 1906. (See Editorial Note page 24).

spoke. At the end of the service the Mandarin himself stepped forward and made a few remarks, ending with the following words: "If all of you carried out what you have heard to-day neither your pastor nor I would have much work to do." The whole city was excited, and one passer-by, when informed that the Mandarin and gentry were at the service, was heard to exclaim, "Huai t'so la" (We are going to the dogs).

"Fears had been expressed," write our brethren, "that the visit of the officials and gentry might interfere with the spiritual tone of the conference, but when evening came all felt the power of God present, and an address from the Chen-

and for the Church of God in China. All the scholars here belong to the rich families, and what may be the result of this stand taken by their sons one cannot say, but I believe that we are on the eve of great blessing in this city."

Kiang-si.

YANG-KEO.—"It is a great joy to be able to tell you that the wife of the helper who died after I returned from Shanghai, has been converted, and one has seldom seen one so radically changed in so short a time. She literally prays 'without ceasing,' and her brother, a man of sixty-two, who was a Taoist priest for forty-nine years, was converted last June, and the two are now 'travelling the heavenly way' together. It is such a joy to teach them. She was here for three weeks visiting, and it was a blessing to have her in our house. Mrs. Liu says, 'I want to follow Jesus all the way, and I want to take my brother, too.' 'The loss of our Bible-woman from the work has been a great trial, but on the other hand, of the two new servants we hired, one at least is truly a believer and expects to be married in January to the most faithful member we have.

"We have a new and very interesting enquirer in the city of Kwang-feng. He is treasurer—one of four who handle all the money of the city. He comes to meetings regularly, and has purchased the whole Bible, Hymn Book, Map of the World, weekly newspaper, etc., and is a most attentive listener. Please pray for him. His wife and sons are opium-smokers, gamblers, theatre-goers, and generally dissolute. His daughter is a believer and baptized.

"Two other enquirers are detectives in the *yamen*. Two weeks ago Mr. Pearse visited us. We had twelve baptisms, all true disciples I trust. Three (women) from Tsao-teo, four were in Yang-keo, three in Kwang-feng, and two in Lan-ki. Among those in Yang-keo were an innkeeper and his wife. One is especially thankful for this innkeeper, as it means another to put out his Lord's Day sign, 'To-day is worship-day.' One of the women baptized we expect is to be a future Bible woman, as she reads well, is a good speaker, and understands and speaks well two dialects.

"Two more enquirers have shops on the street. Pray that they may be brought to a decision. Pray for the silversmith that he may be kept from sin. He is a Christian, and the temptation to one of his craft is tremendous."—(*Miss*) Grace Irvin.

Kwei-chau.

AN-SHUEN.—"I am at present at an out-station, An-ping, 83 li (28 miles) from An-shuen, a long day's journey by chair. There is an interesting work here, and although the church membership is small, only some fifteen members, they are so simple and earnest that a visit to them is always an encouragement. There are also a number of enquirers, and just lately two have been added, boys of thirteen or fourteen years of age, who attend a school kept by one of our Christians. I met them for the first time on my arrival here last Wednesday evening, and at the prayer-meeting was pleased to hear both lead in prayer. None of the other members of their families come, but the boys are praying for them.

"The work in all our out-stations is progressing, though in one of them where it seemed most flourishing there has lately been serious trouble with the Roman Catholics. God will, no doubt, bring blessing out of it all to the faithful ones."—(*Miss*) J. Ross.

Monthly Notes.

ARRIVALS.

October 23rd, at Shanghai, Messrs. J. B. Miller (returned), Isaac Page, Owen P. Warren, Robert K. Veyard, and Adolph Hermann, from England; also Mr. Carl A. Olson, from Sweden.

November 4th, at Shanghai, Mr. and Mrs. A. Bland (returned), Misses Lela C. Button, B.A., L. F. M. Jackson, J. L. Turner, G. Linom, J. MacLaren, M. Biggam, E. M. Yard, M. Pearson and M. E. Mann, from England; also Misses M. C. Petersen (returned), A. Czach, M. W. Johansen and A. Grieb, from Germany; and Misses A. Setterberg, O. G. W. Ahlman and J. Gustafsson, from Sweden.

November 12th, at Shanghai, Mr. and Mrs. R. Rohm and three children (returned), from Germany.

November 15th, at Shanghai, Mrs. A. E. Arnott and child, and Misses F. E. McCulloch and Lillias Reid (returned), with Misses E. L. Giles and J. Sargeant, from Australia.

Jan. 16th, at Seattle, Mr. C. Fairclough, from Shanghai, en route for England.

DEPARTURES.

November 4th, from Shanghai, Mr. D. E. Hoste for England, Miss Tora Hatrem for Norway, and Miss S. Lagergren for Sweden.

January 25th, from Vancouver, Mr. and Mrs. D. A. G. Harding (returning), and Miss A. Munson, for Shanghai.

MARRIAGES.

October 21st, at Hankow, H. J. Mason to Miss Hannah Parker.

November 3rd, at I-chang, H. Wupperfeld to Miss Ruth Croucher.

BIRTHS.

September 12th, at Kwan-hsien, Si-chuen, to Mr. and Mrs. W. H. Hockman, a daughter (Margaret Emily).

September 26th, at Mien-hsien, Shen-si, to Mr. and Mrs. A. Gould, a daughter.

October 2nd, at Lan-chow, Kan-suh, to Mr. and Mrs. R. W. Kennett, a daughter.

October 6th, at Shu-chi-chien, Ho-nan, to Mr. and Mrs. H. S. Conway, a daughter.

Recent Baptisms.

KAN-SU—	
Si-ming	9
Tsin-chow	7
SHEN-SI—	
Ing-kia-uei	1
Yang-hsien	2
Si-hsiang	20
SHAN-SI—	
Ho-tsin	13
Ta-ming	8
Lu-cheng	3
HO-NAN—	
Shu-chi-chien and out-station...	33
Fu-keo and out-stations	14
KIANG-SU—	
Yang-chow out-station	1
SI-CHUEN—	
Sui Fu out-station	2
Lu-chow	5
Ching-chow	9
Siao-shi	1
Kia-tung out-station	4
Nan-pu	4
Wan-hsien out-station	18
KWEI-CHAU—	
An-shuen out-station	22
KIANG-SI—	
Chi-an	3
Rao-chow	2
An-jen and out-station	19
Tong-hsiang out-station	8
Shang-tsing	4
Chang-shu	3
Cen-chow	11
Long-tsen out-stations	10
GAN-HWY—	
Gan-king	8
Cheng-yang, Kwan	4
Liu-an and out-station	12
Kuang-teh	4
CHEH-KIANG—	
Lung-chuan	5
Wen-chow out-stations	27
Ping-yang and out-stations	4
Yung-kang and out-stations	18
Hang-chow	14
Tai-ping out-station	1
HU-NAN—	
Chang-teh	14

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Editorial Notes.

WE have recently had the privilege of welcoming home for furlough, Mr. A. Marty, who returned from China, by way of Switzerland, his native land, and through New York City. Mr. Marty went out to China in 1897, and for some years has labored in the city of Sin-feng, in the province of Kiang-si. He has now gone west to his American home in Minnesota, where he will spend most of the time of his furlough. We hope that friends near his home will welcome him to their church meetings, so that our brother may have the opportunity of telling his interesting story of the Lord's dealings with him in lower Kiang-si. Making this remark, suggests that we may well remind our readers that we have home, at present, a number of returned missionaries, who have interesting stories to tell of successful service in China. If such are desired for meetings, will our friends please signify this by writing to us, in which case we shall be glad, if possible, to arrange for the services desired.

As two English missionaries, Mr. and Mrs. D. Harding, recently passed through Toronto, on their way from England to China, it became possible to send forward a candidate in waiting, Miss Anna Munson. Miss Munson was from Wausa, Nebraska, and has been resident in the Toronto Home for nearly a year, while studying in the Bible Training School. Later she was accepted for service in China, and she had then returned to her home in Wausa. As Mr. and Mrs. Harding passed through Vancouver, she joined them in that city, from whence she sailed upon the 25th of January. We thank God that thus another consecrated life has been given to China.

A short message has been received from the Mission Office in London, England, which has brought us much sorrow. It has told us of the falling asleep of Mr. B. T. Williams, one of our North American workers. Mr. Williams went out from Chicago to China in 1897, and, after his training had been taken at the Gan-king Training School, went inland to the province of Gan-hwuy. Here he served with much fidelity and success for about seven years, and only turned aside from his work when a furlough became necessary. As he had come originally from Wales, he chose to take his furlough there. Here he stayed for several months, with the full expectation of returning to China. But God had other purposes for him. He was suddenly taken sick, was conveyed to the hospital, and in a few days had passed away. We mourn for our brother's loss and especially for his vacant place in Gan-hwuy, where he seemed much needed.

An important Chinese Delegation is now visiting the United States. This is made up of some of the foremost statesmen of China, and its members are commissioned to visit extensively in the States in order to study our governmental and educational institutions. Incidentally, they will be taking note of our religious institutions, and of Christianity, as exhibited by the Christians with whom they will come in contact. What they see they will believe, and this they will report to the Government in China. Hence a strong impression will be made in the highest places in China, for or against all that our Christianity stands for. It is a solemn occasion, as thus stated, both for China and ourselves. The East, as it were, is putting the West on trial, and the issue will largely determine the character of the East. We cannot hope that our national sins will be unobserved, and we are sure that much that is wrong in public and

individual life will be reported upon. Nevertheless, we trust that these Chinese Ambassadors will learn to discriminate somewhat between the false and the true, and that they will not return home without some understanding of what the Gospel of Christ has done and can do. It will be well to pray that this may be the case.

The Student Volunteer Movement has issued a call to prayer, in connection with its forthcoming Quadrennial Convention, to be held at Nashville, Tennessee, from February 28th to March 4th. It states that the Convention promises to be the largest and most important of those yet held, and it lays the obligation upon Christians at large to make intercession for the Convention, in order that God may make it spiritual in tone and far reaching in results. We trust that our praying friends will respond to this call. Such conventions as this have their dangers, on account of their size and their unavoidable appeal to popular and unspiritual motives; but also they have in them vast possibilities for good. Prayer will be used of God to save them from the one and lead them into the other. Let us, therefore, ask that God will graciously help the leaders and speakers, and that he will greatly move upon the hearts of the hundreds of hearers.

The Torrey-Alexander Meetings in Toronto, held throughout the month of January, were successful beyond expectation. As to numbers, there were more people anxious to attend than could enter the hall; and in point of good accomplished, it was a work of grace which affected, not simply the meetings or the city of Toronto, but also, the whole province of Ontario. Revival fires have since broken out in many places, and these are spreading. We thank God, earnestly and most gratefully, for such a work of grace was greatly needed. Now the service of our brethren has been transferred to Philadelphia, and the meetings there are in full progress. Philadelphia, however, is a more difficult field than Toronto, and prayer needs to be persistently offered. Dr. Torrey is preaching a full Gospel, without fear or compromise, and the Word, if prayer follows it, will prove effective. Let us ask also, that all this blessed soul-saving work, will eventuate in a new activity in behalf of Missions.

"God at the first did visit the Gentiles to take out of them a people for His name . . . After this I will return." (Acts 15: 14, 16). According to God's declaration in the above verse, His purpose is two-fold: first, to gather out a people to His name, that is, the Church; second, to send back to this earth Christ Jesus the Lord. Missions, therefore, have this end before them, to help God fulfil what He purposes to bring to pass. Thus conceived the prospect is a glorious one. It is sure, as the will of God is sure; and it has for its ultimate end nothing less than the presentation of a redeemed people to Christ—a number which no man can number—and the establishment of a heavenly kingdom on this sin-cursed earth. It is a splendid appeal that God thus makes to us. We are asked to go a-visiting with Him among the nations, as He seeks out and saves His own, till all His chosen ones are found and redeemed, and then to share with Him and with them the glory which shall follow. Surely such a holy service, with such a glorious Companion and Rewarder, should deeply move us, and should inspire us anew to the most earnest endeavor. What we can do, therefore, let us do, at once, continually, and with all our might.

CHINA'S MILLIONS

Spiritual Science.*

BY THE LATE J. HUDSON TAYLOR.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich."—2 COR. 8 : 9, R.V.

THERE is a natural science of which wise men avail themselves, and by which they accomplish great results unheard of by our forefathers. Our God is the God of nature as well as of grace; and as He always acts in the *best* way, so, in the same circumstances, He always acts in the *same* way. The uniformity of His mode of action in nature is seen and recognized by many who do not know the great Actor. Such often prefer to speak of the constancy of the laws of nature, rather than of the uniformity of the operations of God. But if we speak of the laws of nature, let us not misunderstand the expression. It is the law of a well-regulated household that the door is opened when the door-bell is rung. It would be an entire mistake, however, to suppose that this is *done* by the law: it is done, no matter whether directly or immediately, by the head of the household. So a sparrow "shall not fall on the ground without your Father." We who know God, and are His children, do well to remind ourselves that it is *our unchanging* God who makes the water on the fire to boil, and the steam in the engine to develop such expansive power: that it is He who acts uniformly in electricity, whether we avail ourselves of His power in the useful telegraph, or succumb to it in the fatal thunderbolt: that it is He who makes unsupported bodies always to fall; and that it is *His uniform action* under such circumstances that we recognize as the law of gravitation.

No less constant and sovereign is He in the domain of grace: His sovereignty is never erratic or arbitrary. His methods of action may be studied and largely discovered in spiritual things as in natural. Some of His laws are plainly revealed in His Word; others are exemplified in the actions recorded therein. And best of all, by the illumination of the Holy Ghost, God Himself may be known, and loved and revered, through the study of His written Word; and He is especially seen in the face of Jesus Christ. Moreover, that indispensable illumination of the Holy Ghost is never denied to those who seek it, and are honestly desirous to have it, *on God's own terms*. Spiritual things can only be spiritually discerned; but those who are spiritual have no more difficulty in learning spiritual laws (by which we mean God's uniform mode of acting in the same circumstances in spiritual things), than natural men have in learning natural laws. Nay, in spiritual things there is less difficulty, for they are revealed more clearly: research into the Word and ways of God more

readily shows us His modes of action than research and observation do in natural science. Some of the secrets of nature can only be known by the few; but the secrets of grace may be known by *all* the children of God, if they are *willing* to be taught, and *obedient* as they are taught.

As in natural things there are many mysteries beyond the ken of feeble men: so also in spiritual things there are things not yet revealed, not intended to be known here and now. But just as by utilizing what may be known, and is known, in nature, men achieve great results—as by steam, electricity, etc.—so by utilizing what is revealed and may be known in spiritual things great results may be achieved. Ten thousand horses could not convey the loads from London to Glasgow in a week that are easily taken in half a day by rail; ten thousand couriers could not convey the tidings from London to Shanghai in months that may be flashed by cable in a few hours. And so in spiritual things no amount of labor and machinery will accomplish without spiritual power, what may be easily accomplished when we place ourselves in the current of God's will, and work by His direction, in His way.

There are also conditions of success in spiritual things. Ignoring these, we may toil much, sow much, and reap little. Has not the failure of many of our efforts been due to our attempting to do God's work in man's way—aye, and sometimes even in the devil's way? Does this seem a startling question? Just read the account of the temptations of our Lord, after His baptism, and see what Satan's ways are. Have they not *often* been used, unknowingly, to forward work for God? Have not Christians at home and native helpers in foreign lands often been induced to *begin* work, and perhaps still more often to *continue* work, by inducements of support or position? Would the same sums of money always be contributed if the plate were not passed, or if the donor's names were not published? And yet, does any spiritual mind really think that the true work of God is at all advanced by anything done from worldly motives, or to be seen of men? It is a solemn thought that the wood, and hay, and stubble will all be burned up; and that the gold, and silver, and precious stones, now often inextricably mingled with them, will alone stand the test of fire.

When the Lord of *Glory* came to bring in the highest blessing, and to break the power of the Enthralled, He chose the lowest place, as that *best adapted to accomplish His purpose*. In like manner we learn from the

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passage which heads this paper, and from other similar passages, that *in order to enrich us, poor bankrupts, He intelligently and cheerfully emptied Himself of all His riches*; and this He did, not by distributing them among us, but by *leaving them behind—as neither needed nor suited to effect His purpose*. Just as a runner in a race divests himself of clothing and adornments which would frustrate his aim, however good they might be at other times and for other ends, so the Christ of God saw that the low place, that the place of poverty, of weakness, of shame and suffering was the *best* place in which to meet us when He came to raise us from our low estate. We do well to remember that He was the *Wisdom of God and the Power of God*, and necessarily chose the *wisest* way and *mightiest* way to effect His purpose. He might have become incarnate as a noble Roman; He would doubtless have gained disciples by it—but of *what kind?* He would have been spared the scourging and the cross; but He

came to *endure both*. Or, He might have come into the family of a noble and wealthy Jew; but He did not—that was not God's way to *enrich us*.

The Corinthian Christians *knew* the grace of our Lord Jesus Christ. Do we? Do we want to know it? *Is He really our Lord?* or are we our own lords, and do we decide for ourselves what we will do, and how we will serve? If so, let us not wonder if our strength prevents our receiving that Divine strength which is ever made perfect in weakness. Have we noticed that one of our Master's most used servants, who had many things that were gain to him, *had to lose them all in order to win Christ for himself*, and follow Him fully as a fisher of men? *Are we "imitators of God," if we are making no costly sacrifices for the salvation of men?* It is our Isaacs who are wanted for the altar, not our superfluities merely. *Are we followers of Christ if we do not "walk in love, as Christ also loved us, and gave Himself up for us."*

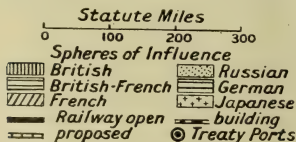
The Opium Question from a New Point of View.*

BY B. BROOMHALL.

THE Opium question does not stand where it did five years ago. Changes great and unexpected have come. The position of China in relation to Great Britain and the Western Powers is not what it was. Five years ago China was prostrate and helpless—an easy prey to all to whom might was right. The break-up and partition of China was common talk. Maps were published to show what were euphemistically called "spheres of influence." "Thirteen out of the eighteen provinces of China," to quote Mr. Colquhoun, "are parcelled out—let off as it were—to other Powers, who, while only lodgers, may very easily regard themselves on the 'might is right' principle as landlords."

All this was shown in a map published by the *Graphic* in July, 1900. For a copy of this map, reduced in size, see *China's Past and Future*; in days to come it will be a curious memorial of past folly.

The diagram given herewith shows how the "spheres of influence" were indicated on the map.



The integrity of the Empire, which had lasted for thousands of years, seemed to have come to an end. All that is changed. The change has come suddenly and has astonished the world.

The weakness of China had been taken advantage of by a great Power to an extent that imperilled Japan. Russia obtained from China a lease of Port Arthur

for twenty-five years, and then by enormous outlay on its fortification showed that she meant to keep it for ever. All that is changed. The "impregnable fortress," as it was meant to be, is now in the hands of Japan, and Russia, which began the partitioning of China, has paid the price of wrong-doing in utter defeat and humiliation.

Japan's success has brought a great change in all that concerns China. That country, so recently prostrate, is moving with all the signs of a new life, and there is room for some concern whether the *status quo*, as arranged in the treaty between Great Britain and Japan, will be sufficiently respected by China. A veteran journalist has recently said:

A national movement is afoot, and far advanced, for restoring China to the Chinese Government, and people are agreed and bent upon it. There is not the faintest likelihood that it will be renounced, nor any plausible reason for thinking that it will be checked.

The Bishop of Salisbury, preaching at Weymouth at the time of the Church Congress, said that China "is clearly destined to be one of the greatest nations of the world in future influence, as it already is in territory and population." Those who know China best will be the most ready to endorse the Bishop's statement. But if there be this latent power in China the question may naturally arise, "How is it that China has fallen into such a condition of feebleness as recent years have shown?" By common consent, and in the view of some of China's most enlightened rulers, the chief cause of enfeeblement has been the opium vice. This more than any one thing explains China's decay, and this is the chief hindrance to China's progress in all that makes for national prosperity. Dr. Griffith John, after fifty years' experience in China, has recently said:

I still look upon the opium vice in China as China's greatest curse. I do not see how the Chinese are to rise as a people while the curse rests upon them.

* Published in pamphlet form by Morgan & Scott, 12 Paternoster Buildings, London, England. Price one penny.

It is probable that the *extent of the opium habit in China* is not generally known in this country.

WHAT ARE THE FACTS?

According to the official Report (China, No. 5 (1904) of the British Consul-General, Mr. Hosie, presented to both Houses of Parliament, October, 1904, there are in the one province of Si-chuen 2,800,000 adult opium-smokers—2,040,000 men and 760,000 women.* This is terrible. It is not easy to realize what it means, but it means that *all the adults* in Glasgow, Edinburgh, Liverpool, Manchester, Birmingham, Bradford, Bolton, Bristol, Brighton, Huddersfield, Leeds, Leicester, Newcastle-on-Tyne, Norwich, Nottingham, Sheffield, Cardiff, Belfast, and Dublin are actually out-numbered by the adult opium-smokers of that one province.†

Colonel Manifold, in a paper read by him before the Royal Geographical Society of London, said of the province of Yun-nan:

The present population will never do much, as their energy is sapped by the use of opium. In Yun-nan I saw practically the whole population given up to its abuse. The ravages it is making in men, women and children are deplorable.

Mr. J. W. Jamieson, Commercial Attaché to His Majesty's Legation in Peking, in His Report presented to Parliament, September, 1904, says:

100 square miles is the estimated area under poppy cultivation in north-western Kiang-su.

Consul-General Hosie, in his Report, said:

It may, I think, be fairly assumed that the province of Si-chuen annually produces more than double the quantity of Indian opium introduced into China.

Consul Gracy, of the United States Consulate, Fu-chan, in his Report, says:

After careful investigation, I am able to report as follows: In Central and Southern China the growing of poppy is manifestly increasing every year. The whole amount now grown in this empire is from 350,000 piculs to 400,000, or 46,663,333 to 53,333,333 pounds annually. This is about seven times the amount imported from India.

Why has this enormous growth been allowed?

Mr. Holcombe, for some time Acting Minister of the United States at Peking, says:

Utterly discouraged and disheartened at the failure of all efforts, whether by force or by remonstrance, to check the importation of opium, the Chinese Government abandoned the attempt; and it also ceased to restrain the cultivation of the poppy in China. . . .

They dared not attempt to restrict the importation of Indian opium, nor the punishment of natives for smoking it: The only recourse left them was to fight fire with fire, to cut off the demand for the foreign drug with an abundant native supply.

* Mr. Hosie estimates the population of Si-chuen as at least 40,000,000, and says: "I am well within the mark when I say that *in the cities* 20 per cent. of the males and 20 per cent. of the females smoke opium, and that in the country the percentage is not less than 25 and 5 per cent. respectively.

† The total population of these cities about equals the total population of the American cities of Chicago, Philadelphia, St. Louis, Boston, Baltimore, Cleveland, Buffalo, San Francisco, Cincinnati, and Pittsburg—the ten largest cities of the United States, excepting New York.—Ed.

Dr. Griffith John says:

As long as the Indian trade in opium exists, the Chinese are powerless to deal with the evil; their best attempts to suppress the trade and habit within their own borders would be useless. Stop the Indian trade, and the Chinese would have a *chance* of working out their own salvation.

But instead of stopping the Indian trade, what is Great Britain doing?

According to the *Diplomatic and Consular Report* issued by the Foreign Office, September, 1904, the quantity of Indian opium imported into China during 1903 exceeded an average of 63½ tons per week: more than 10 tons of opium per day, for six days in the week, the whole year through. That was Britain's contribution to the wretchedness of China in 1903.

The use of such vast quantities of native-grown and Indian opium has been the chief cause of China's enfeeblement, and has led to just alarm for the future of the country. It has also been the great hindrance to legitimate trade.

WHAT ARE THE FACTS?

Declared value of British and Irish Produce exported from the United Kingdom to China and Japan respectively.

Year.	China, inclusive of Hong-Kong.	Japan
1870	£9,547,563	£1,609,367
1903	9,460,251	4,591,619

*Imports of British Produce into China and Japan per Head of the Population.**

Year.	China.	Japan.
1870	6½d.	1s.
1880	6d.	1s. 9¾d.
1890	6¼d.	2s. 0½d.
1900	5¾d.	4s. 3d.

What a difference a corresponding increase in the China imports of British goods would have made to Great Britain.

Mr. Samuel Smith, M.P., some time ago declared his belief that—

This country has lost in money during the last sixty years many times more than India has gained in revenue out of the opium trade.

We have been destroying in China the market for our own productions, and it is not probable that British trade with that country will ever be what it might have been. Japan will naturally look for a great expansion of her trade in China, and will not be willing to see the greatest undeveloped market in the world ruined by opium.

JAPAN, CHINA, AND OPIUM.

Dr. Gulick, of Japan, in a singularly able article on "Japan's Pending Problems," which appeared in *The Friend* of 1st December, says:

China's readiness to learn from Japan may be inferred from the fact that over five thousand Chinese students are now in Japanese schools, representatives of every

* For full details see *The Imperial Drug Trade*, by Joshua Roundtree, pp. 283, 284.

province in China, save two. These students are already organized into clubs, whose purpose is to reform and occidentalize—or rather Japanicize China. Japan's influence on China's new educational programme will be practically absolute. I recently heard of a Chinese college which was at the point of employing fifty-six Japanese professors. That Japanese military instructors will supersede all occidental military teachers is a foregone conclusion.

That Japan will exert a powerful influence on China, if not official, at least private, against the British opium trade, is not open to doubt. For Japan's treatment of the opium question, from first to last, has been so thoroughly sane and also moral, and the results have been so splendid, that China can hardly fail to respond, sooner or later, to that influence and example. A single instance of Japanese treatment of opium-smokers will suffice to indicate her thought on the general question. Shortly after the opening of the recent war, six Japanese soldiers in Korea were discovered in an opium den. They were court-martialled, convicted, and shot. So sternly does Japan resist all encroachments of that insidious and dangerous drug. But who, except conscienceless Britishers, will regret it if Japan should lead China to refuse all British opium? The white man has committed many crimes in the Far East, but nothing, not even the Russo-Japanese war, can compare, in the wide extent of its injury, and the undermining of national life, with the appalling evils of the opium trade forced on China by two unholy wars. Japan will deserve and receive nothing but praise from the entire world if she can lead China to stop the destructive traffic, prohibiting alike the foreign and the native drug.

To the rulers of Japan, and to the most enlightened rulers of China, it must be abundantly clear that the social and political regeneration of China is impossible while opium-smoking is so prevalent. If China, awakened to the fact that this great hindrance to the national welfare must be checked and overcome,* should, under the counsel and influence of Japan, resolve upon the suppression of the opium trade, the end of Great Britain's share in this trade would not be far off.

Few writers, if any, have more forcibly shown how the opium trade of Great Britain is regarded from the Chinese point of view than Mr. Chester Holcombe has done in his book, *China's Past and Future*; and there can be no doubt that Great Britain's suppression of her opium trade even at the eleventh hour would be regarded by China as an act of good will, and this might do something to lessen the sense of our wrongdoing in the past. The question presses from other points. Our colonies are crying out against the importation of opium; and the suppression of the opium-smoking, demanded in our own dominions, would more than ever bring upon our opium trade with China the condemnation of the civilised world.†

From every point of view our opium policy is not only inexcusably unjust, it is amazingly short-sighted. Great Britain has vastly more to gain than to lose by the suppression of its opium trade. That its suppres-

sion will come there is little or no room for doubt. But whether it shall come by the action of China, more or less influenced by Japan, or by the voluntary action of Great Britain, is a question which will have a very important bearing upon the future relations of the two countries.

So far we have only referred to considerations of self-interest, political and commercial; but there are other considerations which no right-minded man will ignore. It is no safer now than it ever was to leave God out of the reckoning. This, the highest and most important aspect of the question, has been put by the Bishop of Durham in the following solemnly impressive words, and with them we conclude:

But it is, after all, for the sake of righteousness, and of the Lord Jesus Christ as the Lord of righteousness, that we are most moved about this matter. It seems to me that this great question, whilst complicated in a thousand details, is singularly simple in its main issue—more simply arguable than even the great problem of slavery of seventy years ago. It seems to me that it is reduced, so far as I can study the facts of the matter, to the question whether righteousness must be sacrificed to revenue, or revenue must be sacrificed to righteousness. And can anything be more awfully solemn than the question, Which side of the dilemma will our beloved, our glorious, our God-used England take? If deliberately and finally, after the fullest appeal of loving, filial warnings that can be made, the answer is for materialism and not for the spiritual law, what can the future be? God is a Retributor still. . . . If we persist, if we forget, if we repent not, the retribution will come. It may come with the slow step of national decay—the decay of ideals, the decay of the home, the decay of reverence, an awful decay of faith within the Church. Or it may come by sharper and sterner means. Not very many years ago, it was as if the imperial fabric, in the crisis of the African war, were trembling in the balance. It may easily be so again. The Lord, the Arbiter of the nations, has not abdicated. "The Prince of the Kings of the earth" is the title of Jesus Christ to-day; and if we forget, He may think it His necessity to strike where He has blessed so long.—*From speech by the Bishop of Durham on the Opium Question. Fourth Edition. 75th thousand.*

Rev. F. B. Meyer on the Opium Question.

Honoured missionaries of every society, and Chinese officials of every grade have protested in vain; Great Britain insists on maintaining this hateful system, which is condemned by God and man.

The British House of Commons, by its own resolution, has pronounced the traffic to be "morally indefensible." Every argument, however, and every consideration based on morals or religion, is swept aside by the question, "What will happen to the Indian revenue if we abandon this lucrative expedient for replenishing its treasury?" In noble contrast to ourselves, the Government of the United States has bound itself by treaty not to buy or sell the drug, or import it in their ships.

The Christians of Great Britain ought never to rest till this miserable business is put an end to; and if once the churches were earnest and united in a common effort, it could be done. It is not a party question, but a national one. It concerns the very stability of our empire, because for crimes like this the nations of the past have come into judgment, and been dispossessed of their primacy and power.

* In the new Chinese army no opium-smoker is accepted. See *The Times* 18th January, 1906.

† Australia and the Opium Trade.

McLaurin, Dec. 29th.

The different States having agreed to prohibit the sale and growth of opium, the Commonwealth Government has prohibited the importation of opium except for medicinal purposes. All the States will lose revenue by the prohibition, the loss to Queensland alone being estimated at £16,000 yearly.—*The Times*, Dec. 29th, 1905.

Quarterly Letter from Rev. J. McCarthy, Superintendent of Yun-nan Province.

WE are still trying to run with patience the race that is set before us, looking unto Jesus. During the wet season the work is often hindered, as it is difficult to get out much. There have been many dry spells, however, and at most of the stations a good many have heard of the way of salvation, and some have manifested sufficient interest to burn their idols, though we have only two baptisms to report during the quarter.

We are thankful that the chapel that was burned in this station has been rebuilt, and we expect to be holding the services in it in a few weeks' time. We are grateful to the Lord for His goodness in making this possible. As the other block that was burned is not immediately needed, we are not going on with it for the present, as the presence of the workmen rather hinders the ordinary work, which we would like to get on with. We are still feeling deeply the need of more workers in the province, and are not ceasing to look to the Lord of the harvest, according to the Lord's command, asking that He may send them to us.

We are thankful to have welcomed Mr. Gladstone Porteous into the province during the quarter, and are praying that the revival in different parts of the home-lands may be manifested in the giving up of many lives to the Lord's work in this land, and, if He will, to this province.

There are never so many Chinese coming into Bhamo during the rainy seasons as at other times of the year. The rain this year has been rather heavy and constant. While this has kept the air cool, and all the better for health, it has not helped the meetings during the quarter. Mr. Selkirk and Mr. Li have been able to have several meetings at the other end of Bhamo, a good distance from the mission-house. A man who has been interested in the Gospel and who generally attends all the meetings that are held, was glad that they should use his house as a place of meeting. Some who do not usually hear the

Gospel have been thus reached. This man's wife, a rather delicate woman, has also been visited by Mrs. Selkirk. They are hoping that some other women may be reached in this way too. Mrs. Selkirk and Mrs. Li have visited, as the latter has been able, the women, who rarely leave their own homes. The number of these Chinese women is increasing. A very few years ago there were only some half-dozen women from China in the whole place, most of the men having Burmese or Shan wives, with whom they spoke in their own language, the women not understanding Chinese. Now there are said to be twenty-four or twenty-five Chinese women, and the numbers are likely to increase.

The work among the soldiers and other English-speaking residents is carried on regularly, though the rainy weather rather hinders that work too. We are very thankful that Mr. and Mrs. Selkirk have been kept in good health, and able to go on with such work as was possible all through the quarter.

Mr. Embury has been able to

make a short visit to Hsi-chow, and was much encour-

aged by the reception he had there and in some adjacent villages. He is anxious that special prayer should be made for Mr. Cheo, the enquirer there, that he may be led to take a bold stand for the Lord Jesus, and be so grounded in the Truth that he may be made a blessing to others.

Mr. McLean* continued his work at Hsia-quan until the end of August when he left for a visit to Chung-king.

There have been serious disturbances between the Tibetans and the Chinese a good way north of Ta-li Fu. The Tibetans seem to be in open rebellion, and the troops sent against them. There is not much likelihood of the rising spreading very far in Chinese territory.

Mr. McLean was united in marriage to Miss Bengston on Dec. 9th, and Mr. and Mrs. McLean have by this time arrived in Ta-li Fu, where they will continue their united service for China.



Photo by]

THE "GRAVE OF THE TEN THOUSAND."

Dr. W. T. Clark.

This mound is said to have been the burying place of thousands of those who fell at the time of the Mohammedan Rebellion, thirty years ago.

Yun-nan Fu. We have been very thankful that Mr. Nichols has had a new worker, Mr. Gladstone Porteous, from Australia, join him in the work at the south gate during the quarter. Mr. Porteous is now studying the language there, and giving such help as he can in the work.

We are grateful for the spirit shown by the enquirers there. They have been led to volunteer to go out on Sunday afternoons to villages outside the south gate, and tell the Gospel story. Mr. Porteous has been glad to go with them. It will be a help to him to hear how they speak to their own people, and his presence will be also an encouragement to them. While they speak he can pray, as well as add his own words of testimony, as he feels able to do so.

The attendance at the Gospel services here has been maintained. A Sunday evening service seems to have been very successful in securing good attendances. There are two prayer-meetings in the week, and also a cottage meeting which seems to be made a blessing.

The work at the north-west house is still very discouraging so far as the professed Christians are concerned. There does not seem to be any evidence of repentance on the part of any of them. Indeed, so far is this from being the case that two others have had to be disciplined during the quarter for utter disregard of the claims of the Lord Jesus on them for obedience to His commands. A number of outside people hear the Gospel from day to day, but the lukewarmness, if not absolute deadness, of those who were considered to be Christians, is a very serious hindrance to the progress of the work. There are a few women who are being taught by Mrs. Graham in her Bible class, but the numbers do not increase. We do desire the special prayers of friends, that the Lord may indeed revive the work in this centre. There has been a great deal of work in Yun-nan Fu in the past, and we might well expect a work of the Holy Spirit, for there are numbers there who know intellectually the truths of the Gospel.

Several market towns have been visited from both centres, and a good many Scripture portions sold and tracts distributed. We are still waiting for the spiritual awakening for which we pray.

Kuh-tsing Fu. There has been fairly good attendance at all the services in the three centres in this city. At Mr. Allen's

place there has been a rather encouraging movement, though it may be too early to say much about it, except to ask for prayer that the guidance of the Spirit may be followed, and that any who are really desiring to follow the Lord Jesus may be helped of God. Several men have been led to burn their idols, and attend services and Bible classes. Some of them come from places some distance outside the city. We are much in prayer that there may be a definite desire to get rid of sin, and a full surrender to the Lord Jesus for His salvation and service. We are

very thankful indeed for the interest manifested, and trust that it may mean that many may be really born from above. We have often found that the burning of idols does not necessarily mean the acceptance of the Lord Jesus as Savior and Lord. Hence the need of much prayer. Two men who have long been enquirers, have been received into the church here, by baptism.

The building of the new chapel at the other house has not hindered the work in the street-chapel there, and a good number have, from time to time, heard the Gospel, not only on the frequent market days, when there are numbers of people from the country in the city, but also on other days. On moonlight nights the place has also been opened, and some of the business people have come in and listened to the Gospel preaching. A few have come several times, but there has not been any real awakening to the importance of the matters brought

before them. We have often been encouraged by the apparent interest taken by one and another until it comes to the point of real confession of the Lord, and then they seem to go back at once.

We are deeply concerned for the few Christians at Ting-kia-uei, who have become more and more cold-hearted, notwithstanding all efforts to help them spiritually. Their carelessness about the salvation of their own families has resulted in a tendency more and more to conform to the ideas of those whom they ought to influence for good. We would be extremely thankful if friends would remember this place in prayer. If they were



A SULPHUR BEARER OF WEST CHINA.

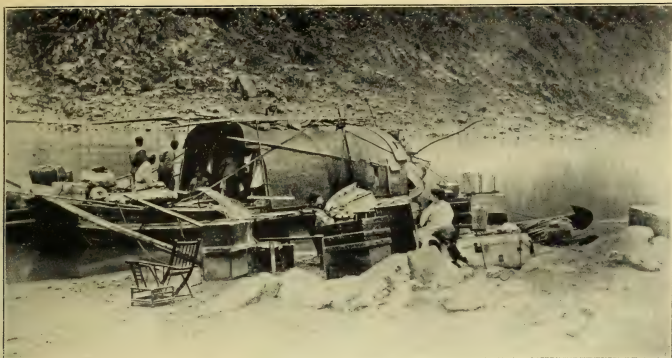


Photo. by]

A BOAT WRECK.

[R. T. Moodie.

On the Han River are many rapids, dangerous alike to life and property. The above cut represents a cargo boat on which some missionaries have taken passage on their way to the coast. It has come to grief on the last rapid, and through a hole, crashed in the bottom by a hidden rock, the water rushes in, giving barely time enough to reach the shore and scramble out; boxes, etc., being hurriedly tumbled out after them. The greater part of a day is spent on the shore, without proper food and without shelter from sun or storm. But at last the boat is repaired and all embark, thankful to God that no life has been lost, nor even (in this case) property destroyed. None can tell what the next rapid whose sullen roar is even now to be heard will bring, but in God's keeping all feel secure.—R. T. Moodie.

whole-hearted and alive to their privileges, they could influence for good a great many hamlets around. The danger is that they not only lose sight of their responsibility, but think too much of what temporal benefit can come from their connection with the church.

The work has been carried on as usual in the ladies' house, and the meetings have been generally well attended. An epidemic of sickness in the house behind has interfered, for a time, with the classes usually held in the evenings for the special benefit of some of the residents.

Ping-i Hsien.

Since the return of Mr. and Mrs. Hanna to this station in the early part of the quarter, the work has gone on regularly. A mid-week class and one on Sunday have been started for the Scriptural instruction of those who profess to be enquirers. The attendance, however, at the week-day class has not been very regular or encouraging. One would like to see a real earnest desire to take advantage of every opportunity for Bible study on the part of those who desire to confess the Lord Jesus.

The numbers of women who attend since Mrs. Hanna's return has, as is usual in such cases, fallen off very much. No doubt those who come are more likely to be coming to hear the Truth, and can certainly better understand what is told them when they are able to listen quietly than when there were such crowds as attended at first. In very few places are women found to attend regularly unless they are visited in their own homes and become thus really friendly. In order that this may be

done effectively it is necessary that the missionary lady have a woman of good character to accompany her in calling on the women. If there was a Christian woman to supplement whatever she could say, of course it would be so much the better; but a respectable woman would answer, and such women have often been among the first converts, to be used after as Bible-women. Often in new places such women are not easy to find, but the Lord hears prayer, and He has promised to supply all need, and this is a real need wherever women's work is to be carried on effectively.

We are thankful that one of the enquirers has been enabled to give up the opium by which he had been enslaved for long.

The Roman Catholics have been secretly trying to buy a house on the main street overlooking our property, but the Lord graciously supplied us with funds for its purchase, thereby removing what we feared would be a hindrance to the work. The magistrate was evidently pleased as he remitted the usual fees.

Mr. Fleischman, in addition to taking part in the work in the city, has been attending various markets within a few *li* of the city. He has had many opportunities of preaching and selling books. Though the number of books sold among an illiterate people is not large, still they have the opportunity of hearing of the way of salvation, and are invited to attend the services in the city.

We are praying that the Lord may make the opening of other centres possible, and are depending on the truth of His promise to supply "every need of ours."

Sketch of the Work at Lu-an for 1905.

BY MR. F. C. H. DREVER.

CHURCH WORK.

CONDITIONS in the church have considerably improved during the year, though we have still to mourn the waywardness and coldness of some.

There have been six baptisms during the year—five men and one woman. One former member has been restored to fellowship, bringing the total at the close of the year up to twenty-nine.

Early in the year we had a special class for the instruction of enquirers, with an attendance of ten. In July Rev. W. P. Knight conducted a series of Bible studies which were attended by about thirty men and fifteen women, besides the school children. These studies were very helpful and greatly appreciated. Arrangements are

their privilege and responsibility. On Sunday the first service is held at 7 a.m. Breakfast over, a prayer-meeting is held at 9.45, at which also the Scripture texts for the month are repeated. (We learn one verse per week, giving chapter and verse, and the important verses in each chapter in order. Starting in Matthew 1, we have now reached Luke 2). After a half hour's intermission the preaching service follows at 11.30 o'clock, at which, when possible, we have visiting missionaries. Then at 3 o'clock we usually have an open meeting, and any who wish may take part. Sometimes we set a topic for this meeting, but we have no fixed rules. This over, the communion service follows, after which many of the people return home, but those from a distance usually stay over night, and make their way to the street-chapel, to assist in the preaching there. At 7 p.m. we gather again at the chapel for a praise service, which closes a full but happy day.

EVANGELISTIC WORK.

The street-chapel has been open daily, with but few exceptions, throughout the year. During the day time the evangelist receives those who come in, and presents the Gospel to them in a conversational way, and every evening we have a time of preaching. Here we frequently come into touch with people from distant parts of the empire. Usually we get a good audience, and almost invariably respectful attention, but it seems exceedingly difficult to get the people to *act*. The fear of man is the snare with many. Visiting missionaries and Christian natives have also helped in this work, and we encourage our own members to assist whenever they are in the city.

Special efforts have been put forth at the principal fairs throughout the district. Mention may be made of those at Kwan-tsuen, Ta-yu, Chang-tsi, and Pao-dien, as also of the big heathen festival held in this city early in the 7th moon. On the latter occasion, as also at the Pao-dien fair, Mr. Dougal Lawson and some of the Yu-wu Christians rendered very efficient help. We had a band of from fifteen to eighteen native workers, and in order to give all full scope and reach larger numbers, we divided into four or five groups. In the evening we united our forces at the street-chapel, where with earnest ten-minute Gospel addresses, interspersed with spirited Gospel singing, a large audience was held until well on towards midnight.

SCHOOL WORK.

For a long time we were unable to secure a girl's school teacher. At last we have succeeded, and the school has just been opened with five pupils. We trust that this



OIL BOATS ON LAKE HONG-TSI.

being made for union classes for Lu-chung, Yu-wu, and Lu-an stations, to be held next spring. Classes for women were also held in the spring and autumn, but at both the attendance was small. In all these classes those who attend bring their own food and bedding.

An exceedingly helpful feature of the work in all the stations on this plain is the monthly gathering, or conference, as it is called, when the Christians and enquirers from the villages and out-stations gather together for a series of services from Saturday evening till Monday morning. Here at Lu-an our usual programme is somewhat as follows: A short service on Saturday evening is followed by the monthly business meeting of the church. We are seeking to increasingly get the church to shoulder the responsibility of managing its own affairs, and have found this meeting very helpful to this end. Some of the discussions have proved very interesting and show that the members are gradually awakening to a realization of

number may yet increase, although the number of girls among the Christian families is not large.

The boys' school has given us considerable encourage-



SOME OF THE HOMES OF POPULOUS CHINA.

In many cities of China, there are settlements of such dwellings as these, inhabited by poverty-stricken people.

ment. Nineteen boys are in attendance, and have made commendable progress in their studies. The spiritual atmosphere of the school is also very good. The boys have a service of their own every evening, which they lead in turns, occasionally inviting younger members of the church to conduct it for them.

Each boy pays 2,500 cash tuition a year and provides his own food and clothing, the church meeting the balance of the running expenses, except books and one-half of the teacher's salary. It is a boarding school, of course. Better accommodation for the boys is a pressing need, which we hope may soon be met.

OPIMUM REFUGE WORK.

During the year five women and twenty-three men were helped to break off their opium. At the time of writing we have eleven men in the refuge. Besides morning and evening prayers we have a service specially for them in the forenoon and afternoon. As they are with us at least a month, they can get a grip of the fundamentals of the Gospel, if they care to. We seek to teach them to memorize one verse of Scripture (Gospel text) a day, though some are very stupid, and find it difficult to retain a sentence for 24 hours. A considerable percentage of those treated return to the opium habit, but we are thankful for some who seem hopefully interested in the Gospel. It is this latter class that stand.

DISPENSARY WORK.

While we make no professions to ability along medical lines, we find ourselves constantly sought after by those in distress. Thus some hundreds of cases have been treated during the year and in not a few cases we have been encouraged to hear of healing granted or relief obtained through the means used. Only yesterday a man from the south told us a long story of persecution he and his wife had been enduring because of his professed determination to serve the Lord. Both he and his wife had recently been healed through medicines given them, and though we knew him as a patient we were not aware that he was a convert. We shall look him up. To-day a Roman Catholic came specially to thank us for recommending bread poultice for an ulcerated hand, and through which he had obtained speedy relief.

VILLAGE WORK.

At Kwan-tsuen a women's class has been held on Tuesdays, and a men's meeting on Wednesday evenings. Two of those baptized in the autumn come from this village. Arrangements have just been completed for the occupation of part of the chapel court by a Christian family, as caretakers.

At Chang-lu-tsen we have had almost nothing but sorrow and trouble during the year. The few Christians continue to meet for worship in a half-hearted way, but no outsiders show any interest in the Gospel.

At Wu-li-chwang things are much more encouraging. Three men from this village were among those baptized, all of whom are very earnest, and diligently use every



RIVER SCENE, CHOU-CHIA-KOU, HO-NAN.

opportunity for the proclamation of the Truth. They were planning to build a chapel in the autumn, but we felt it wisest to advise them to delay for a time.

A Brief Review of the Work of 1905.

By James Stark, Secretary of the China Council.

The year now closing has been perhaps the most remarkable in the history of the Mission, alike as regards *opportunities, results and prospects.*

First, as regards opportunities, there have been unprecedented openings for the propagation of the Gospel. The country has been, on the whole, peaceful, and though in several districts rumors have been rife and risings have been threatened, missionary operations, as far as the China Inland Mission is concerned, have, with a few minor exceptions, been uninterrupted. The Chinese officials have not been, as a class, openly hostile, and the people have been for the most part friendly in their attitude to Christianity. Besides settled and systematic effort, widespread itinerations have been undertaken, including journeys into the new dominion in the north-west of Kan-suh. A spirit of enquiry has, in some districts, in a measure, superseded the stolid indifference and persistent opposition of past years. Men and women of all social grades have given a courteous hearing to the message of the Gospel. Less prejudice and more open-mindedness have been manifested by the literati. Christian literature has been in greater demand, and the aims and purposes of the missionary have, I believe, been more fully understood.

Secondly, as regards results, there has been great cause for encouragement, whether viewed in their relation to the evangelization of the heathen or the spiritual progress of the converts. Thousands of hearts have responded to the message of salvation, and in spite of searching tests there has been a steady accession to the membership of the Church. It is cheering to note that in every province into which our efforts have extended, excepting Shan-tung, where we have little Chinese work, baptisms have taken place. The public confession of Christ by 2,288 men and women, whose character and conduct have been changed by the power of God, is something for which it has surely been worth while to live and labor, and pray and sacrifice.

The standard of Christian life in the Church may not have been as high as could have been desired, and some of its members may, by unworthy practice, have brought discredit upon the cause of Christ; but when it is remembered that many of the converts have, from infancy, been environed by much that is demoralizing

and degrading, it will not be considered strange that low moral conceptions should have been slow to give place to the lofty Christian ideals to which their lives should have been conformed. Then again, many of the Christians being illiterate, their acquaintance with God's Word has largely, if not entirely, been gained by the hearing of the ear, and the knowledge thus acquired has necessarily been imperfect. Cut off, as not a few of them have been, from public means of grace, temptation strong and subtle has beset them, and without always realizing the heinousness of sin they have yielded to it. The faith of workers has frequently been tested, and their hopes disappointed by indications of decline in the spiritual life of some who had given special promise. Their hearts have often been saddened by petty differences amongst the Christians, as also graver offences calling for the exercise of Church discipline.

On the other hand, there has been marked spiritual growth in the Church, showing itself in greater liberality, and a deeper sense of responsibility for the evangelization of the heathen, also in an increased desire to know God's Word. The need of special classes for giving Biblical instruction to the converts and enquirers, many of whom live in villages and towns where they have few privileges, has been recognized, and in order to meet it, temporary Bible schools have been held in many centres, and these have been well attended by men and women who have, often at considerable personal inconvenience and pecuniary sacrifice, come long distances to enjoy the benefit of the teaching given. Thus, witness-bearing has become more intelligent, and permanence and stability have been given to Christian character. Diligence has been shown in the study of the Scriptures, zeal has been manifested in soul-winning, the value and power of believing prayer have been more fully appreciated, and patience and grace have been exercised under persecution and trial. Through provincial and district conferences for the deepening of the spiritual life, which have been held in a number of stations, thousands of God's people who have been able to attend them have been refreshed and quickened, and in many cases sent back to their homes with fresh inspiration to live nobler and better lives.

Thirdly, as regards the prospects for the future, there are great possibilities

and grave dangers. Changes are taking place in China which cannot fail to affect missionary work either for good or ill. The growth of foreign influence will be liable to lead men to desire to embrace Christianity, not for its own sake, but for the material benefit which identification with the Church is supposed to afford. There is a danger of the Church being regarded as a society for the protection of the oppressed, rather than an organization which has for its aim the moral and spiritual uplifting of mankind. Missionary enterprise never was beset with more difficulties than at present, and those engaged in it never more in need of the aid of God's Spirit and the prayerful support of those who, in the homelands, share the responsibility of making the Gospel known to the heathen.

The Imperial edicts recently issued, appointing a Chinese Commission to make a tour of foreign countries, and abolishing the time-honored system of literary examination, substituting for it another based upon a curriculum embracing some of the elements of western learning, will doubtless be far-reaching in their results. The proposed change will, not unnaturally, be unacceptable to the aspirant to office who has spent his life, and perhaps impoverished his family in order to qualify himself for an examination under the old system; but it will, in course of time, no doubt produce a more enlightened type of official. It is an open question, however, whether or not he will have more regard for equity than his predecessor; for experience has proved that the mind may be educated without the moral character being affected. What will be the political and economic outcome of all the suggested plans and schemes for meeting the new conditions which have arisen is problematic; but certain it is that the ethical and spiritual results will largely depend upon the measure in which the Christian Church embraces the unprecedented opportunity which is now offered for influencing the mind and moulding the character of the people. The measure of our opportunity is the degree of our responsibility, and a work of such magnitude and importance, and so rich in possibilities, has surely a claim upon our best efforts and our willing self-sacrifice.

If advance is to be made on anything like the scale on which it is possible, more men and means are absolutely necessary. Every extension, obviously, involves the expenditure of strength and money, and at the present time, there is urgent need of a substantial, permanent increase alike in our staff and income.

Tidings from the Provinces.

Kwei-chau.

CHENG-YUAN.—“I returned last night from a fifteen days' journey to the west, having visited the cities of Sz-ping Hsien, Huang-ping Chow, and Yu-ching Hsien, and a number of market places. So far as I know, no missionary had visited any of these places, except Sz-ping, which is on the passenger route to Kwei-yang. Huang-ping and Yu-ching have been visited recently by a colporteur. People had bought books from him, and had been reading them. The aspect of our work in this region which increasingly impresses me is the readiness of the people to receive our advances. The proportion of illiterates is very high, so that books cannot be sold in very large numbers. But quiet, attentive, respectful hearers abound wherever we care to preach, by night or by day.

“I was surprised, as frequently before, by unexpectedly meeting men who have somewhere heard the rudiments of the Gospel, or seen something of mission work. Such men form a stepping-stone for our approach to the people. I was pleased, also, to sometimes hear a man tell to my audience of listeners and purchasers the gist of a Scripture portion he had purchased and read. One man, in particular, at Kuang-ping, came to my bookstand, where I was speaking to a good crowd, and began asking the price of various books which he picked out. He told the people he had bought a ‘Jonah’ the day before, and concisely related the whole story, including God's rebuke to Jonah for pitying the vine but not pitying such a vast multitude of people. This gentleman then purchased a handful of books, including a whole New Testament, and went on his way.

“Paul has graphically sketched the natural order of the spiritual kingdom—sending, preaching, hearing, believing. The first two steps are our duty, requiring the operation of our will; the third is our encouragement, showing another will co-operating; the fourth is our hope, and will be our eternal joy. Praise God, we are permitted here to preach and the people inclined to hear; and as surely as summer follows spring, believing will follow hearing. We rejoice in the small beginning already made.”—*D. W. Crofts.*

Yun-nan.

PING-I HSIEN.—“None of those whom we reckon as enquirers here have yet

been baptized, so that the nucleus of the visible church of Jesus our Lord, for which we long, is not yet formed. But while not having received the outward form of acceptance into membership, there are several whom we believe are true followers of Christ. Our cook is very earnest and bright, and has an unusually clear insight into spiritual truth. Messrs. Chen and Shen, for whom you have joined with us in prayer, are receiving Bible teaching, and the latter especially gives promise of being a bright witness for Christ here.

“Another elderly man, also named Chen, caretaker of the college next door, attends services regularly. He says his one desire is the salvation of his soul. We hope he will come in, in January, and break off his opium habit. None of the women who attend can yet be reckoned as enquirers.”—(*Mrs.*) *Roxie Hanna.*

Monthly Notes.

ARRIVALS.

December 7th, at Shanghai, Mr. and Mrs. P. E. Ehn, from Sweden.

December 9th, at Shanghai, Mrs. G. Stott, Mr. and Mrs. W. W. Robertson and child, Miss Emily Black and Mr. W. Grundy, from England.

December 23rd, at Shanghai, Mr. and Mrs. Owen Stevenson and two children (returned) from England.

DEPARTURES.

December 2nd, from Shanghai, Mr. J. Christensen, for Norway, and Miss Gertrude Cole, for England.

December 16th, from Shanghai, Miss L. Blackmore, for England, and Miss Wedicson, for Sweden.

MARRIAGES.

September 20th, C. J. Jensen to Miss F. Y. Kohberg, at Chien-chow, Shen-si.

December 5th, H. McLean to Miss S. Bengtson, at Chungking.

December 15th, F. K. Schoppe to Miss J. Arndt, at Hankow.

DEATH.

December 12th, at An-shun, Kwei-chau, Robert John Anderson, aged 1 year and 10 months, from croup.

BIRTHS.

September 16th, in Australia, to Mr. and Mrs. A. Trudinger, a daughter.

October 25th, at Tuh-shan, Kwei-chow, to Mr. and Mrs. B. Curtis Waters, a daughter (Katherine Lydia).

November 19th, at Ying-chow, Gan-hwuy, to Mr. and Mrs. C. B. Barnett, a son (Allan.)

November 27th, at Chiefoo, to Mr. and Mrs. T. G. Willet, a daughter.

December 3rd, at Ningpo, to Mr. and Mrs. J. Palmer, a son (Walter Ronald Blything).

December 3rd, at Shun-teh, Chih-li, to Mr. and Mrs. M. L. Griffith, a son, (Arnold Martin).

Recent Baptisms.

SHEN-SI—		
Tung-chow	6	
Sian Fu	18	
Wu-kong	7	
Yang-hsien	2	
Lan-tien	6	

SHAN-SI—		
Chieh-hsiu	14	
Hai-chow and out-stations	19	
Ping-yao and out-stations	8	
Hung-tung and out-stations	73	

HO-NAN—		
Ho-nan Fu	6	
Sin-an	3	
Tong-ning	2	

KIANG-SU—		
An-tung	7	

SI-CHUEN—		
Ing-shan	2	
Kia-ting out-station	1	
Kuo-hsien out-stations	17	
Chen-tu out-stations	30	

KWEI-CHAU—		
Pang-hai	1	
Tuh-shan	3	
An-shun out-station	61	

YUN-NAN—		
Kuh-ting	1	

KIANG-SI—		
L-yang and out-station	22	
Kwang-hsin	1	
Iang-keo and out-station	12	
Yu-shan	8	

GAN-HWUY—		
Ning-kuo	12	

CHIEH-KIANG—		
Ping-yang out-stations	42	
Wen-chow and out-stations	21	
Tai-chow out-stations	8	
Yen-chow	6	
Feng-hua	3	
Hsien-chu	4	

HU-NAN—		
Chang-teh out-station	37	

Editorial Notes.

WE have been pleased to see what a sure place the Prayer Union has in the hearts of our friends. There has been a quick and large response, during the two months of the present year, to the Circular Letter sent out with the Prayer Card, and many warm words have been spoken concerning the privilege of praying for our service in China. In addition, quite a number of old Prayer Union members have obtained new members, and have forwarded to us their names, addresses, and fees. We are encouraged by this, for we long for prayer in our behalf more than aught else. May we not ask that others will endeavor to help us widen the circle of interested ones. If any will undertake this, we will send, upon application, leaflets for distribution, which will fully explain the purpose of the Prayer Union, the method of joining, the fee required, etc. Here is something which those who cannot go to China, may do for China, and it will be a service of a real and effective kind.

It is a sad fact that there is, at present, a great dearth of missionary candidates. This is true of denominational societies, and it is true of our own society. Several natural causes might be given for this; but it is unnecessary to dwell upon these, for it is the fact with which we are concerned. The world is open as never before; and yet, comparatively few of our young people are offering themselves for active service abroad. Indeed, this is infinitely sad. For the sake of the Church; for the sake of the perishing multitudes in the regions beyond; and above all, for the sake of the glory of Christ, these conditions should be speedily changed. And they may be changed, if we will. The fault that there are not more missionary volunteers lies with the Church at large; for the truth of the matter is that Christians are not using, as they should, the God-appointed means of securing missionary candidates. Jesus Christ, in the days of His flesh, made it very clear how workers were to be obtained. His words were: "The harvest truly is plenteous but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Where the Church has prayed, the laborers have been raised up and thrust forth; and what has been, may be. The story is an old one; but it is, also, a needed one. Pray, Pray, Pray!

The work of the Spirit in the Torrey-Alexander meetings in Philadelphia has been, so far, a very gracious one. There have been vast audiences listening to the preaching of the Gospel by Dr. Torrey and others, and the Word has been proclaimed in the fear of God and without fear of man. All classes of people have been affected, the educated and uneducated, the rich and the poor, and many hundreds of persons have found peace in believing. Perhaps the most notable meeting which has been held was one for children, where seven thousand young people were gathered together, and where God spoke to many hearts and won many souls to Himself. The evangelists are now resting for a week, before they begin their meetings in another portion of the city. Meanwhile, pastors and others are beginning independent services in various localities, in and out of the city, and the fire of evangelism is spreading outward into needy places. It appears that one of God's appointed times for blessing, here and elsewhere, has come. We trust that Christians will not fail to respond to the leadings of the Spirit, but will be true co-workers with Him, in prayer and in effort, till many thousands are saved from sin and death.

It is well to say, in view of the statements current in the papers concerning the present danger in China, that there is reason to believe that these are not a little exaggerated, and that they are to be, in the reading of them, largely discounted. It may generally be taken for granted that newspaper reports, about threatened or actual trouble in China, tell, not the least that can be said, or even the truth, but almost the worst that can be imagined. Let us advise our friends, therefore, not to be unduly disturbed by the statements which have recently been made in the public press, and never to wholly believe despatches from the Far East until they have been fully confirmed. It seems well to add, also, that the Mission authorities in Shanghai are in frequent communication with the missionaries in the interior of China, both by letter and by telegram, and that they are as well informed concerning the actual condition of affairs in the inland provinces as it is possible for foreigners to be. Our friends may rest assured, therefore, that the Mission will constantly watch for signs of real danger to its missionaries, and that it will do all in its power, if action is needed, to protect their lives.

While the above statements are offered to our friends for their consideration with confidence, it would not be right to allow them to stand alone. We are bound to admit, in view of what has lately taken place in China, that the land is in a state of unrest, and that this constitutes a condition of real danger. While we do not believe that this danger is, as yet, a general one, disturbances of a local kind may take place. The most serious aspect of this fact is, that no one can wholly anticipate where or when trouble of this sort may arise, for the conditions which make for such trouble are generally the result of some sudden combination of circumstances which no one can foresee. If missionary lives, therefore, are to be protected—apart from withdrawing them altogether from China—a higher power must be in force than any missionary society, or even any government may put into action. The withdrawal of the missionaries from their fields of labor is too serious a proposition to be considered for a moment, except as a very last resort in the face of openly impending danger. Is there then a power which can be depended upon and utilized? Thank God, there is. In God Himself, and in prayer to God, we have what we desire. It is an old word, but it is a wholly dependable one: "Our God whom we serve is able to deliver." Let us pray, then, at this time, without ceasing, and as we pray let us trust.

"Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." (Acts i:8.) It is to be noticed that this is not a command, nor an exhortation. It is a *prophecy*. Jesus Christ has thus said that His Church shall witness to Him throughout the whole world, from Jerusalem outward to the farthest ends of the earth. And since His word has gone forth, who shall prevent its accomplishment? Shall Satan, or demons, or men? All these may hinder, and above all a faithless, disobedient Church may hinder, for God suffers it to be so; but sooner or later, the Lord will find a willing and obedient people, who will take up the glad tidings and sound them forth till men everywhere have heard. Therefore, for His triumphant "Ye shall," let us return to Him our triumphant, We will! Then we shall see—and speedily see—that where the word of a King is, there is power.

CHINA'S MILLIONS

Self-Denial versus Self-Assertion.*

BY THE LATE J. HUDSON TAYLOR.

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."—LUKE 9 : 23.

WE might naturally have thought that if there was one thing in the life of the Lord Jesus Christ which belonged to Him alone, it was His cross-bearing. To guard against so natural a mistake, the Holy Ghost has taken care in gospel and in epistle to draw our special attention to the oneness of the believer with Christ in cross-bearing, and also to prevent misunderstanding as to the character of Christian cross-bearing, and the constancy of its obligation. The Lord Jesus, in the words we have chosen, teaches us that if any man, no matter who he may be, will be His disciple he *must*—not he may—deny himself and take up his cross daily and follow his Lord.

Is there not a needs-be for this exhortation? Are not self-indulgence and self-assertion temptations to which we are ever exposed, and to which we constantly give way without even a thought of the un-Christianliness of such conduct? That we owe *something* to God all Christians admit; and it may be hoped that the number of those is increasing who recognize His claim to some proportionate *part* of their income. But our Master claims much more than a *part* of our property, of our time, of our affections. If we are saved at all, we are not our own in any sense, we are bought with a price: our bodies we must present to Him, our whole life must be for God. Self-denial surely means something far greater than some slight and insignificant lessening of our self-indulgences! When Peter denied Christ, he utterly disowned Him and disallowed His claims; and this is what we are called to do, and to do daily, with regard to self, if we would be Christ's disciples indeed. There must be no "I don't like this," or "I do like that," allowed; the only question must daily be, What would Jesus like? And His mind and will once ascertained must unhesitatingly be carried out.

As believers, we claim to have been crucified together with Christ; and Paul understood this, not imputatively but practically. That cross put the world to death as regards Paul, and put Paul to death as regards the world. To the Apostle nothing could have been more practical. He does not say, I take up my cross daily, in the light, modern sense of the expression; he puts it rather as dying daily; and therefore, as one "in deaths oft," he was never sur-

prised, or stumbled by any hardship or danger involved in his work.

We wish, however, to draw attention to another aspect of self-denial which is often overlooked, and perhaps we shall do this most intelligibly by use of the antithetical expression, self-assertion. What does the Word of God teach us about *our* rights, our claims, our dues? Does it not teach us that condemnation, banishment, eternal misery, are our own deserts? As unbelievers we were condemned criminals, as believers we are pardoned criminals; and whatever of good is found in us is but imparted, and to God alone is due the praise.

Can we then, consistently with such a position, be self-asserting and self-claimant? What did our Savior intend to teach us by the parable of Matthew 18 : 23-35? If I choose to remit a claim due to me by one who is free and my equal, that does not invalidate or affect his claim on his neighbor, no matter whether that claim be larger or smaller than the one I have remitted. But in this parable, the King and Master and owner of a *slave* remits His claim in clemency and pity (and does so, as our Lord elsewhere clearly shows, on the express condition of His servant's forgiving as He is forgiven—Matt. 6 : 14, 15); can that slave, under these circumstances assert and claim his *rights* over his fellow?

And is not this principle of non-assertion, of this aspect of self-denial, a far-reaching one? Did our Lord claim His *rights* before Pilate's bar, and assert Himself? or did His self-denial and cross-bearing go the length of waiting for His Father's vindication of His character and claims? And shall *we*, in the prosecution of our work as ambassadors of Him whose kingdom is not of this world, be jealous of *our own* honor and rights, as men and as citizens of western countries, and seek to assert the one and claim the other,—when what our Master wants is witness to and reflection of *His own* character and earthly life, and illustration of the forbearing grace of our God and Father?

May God work in us, and we work out in daily life, not self-assertion but self-denial—not ease, and honor-seeking, and right-maintaining, but right-abandoning and cross-taking—and this for the glory of His own holy Name, and for the better forwarding of His interests, whether among His own people or among the unsaved.

*Reprinted from the English edition of CHINA'S MILLIONS for September, 1885.

The Work at One Mission Station.

REPORT OF HSIANG-CHENG, HO-NAN, FOR 1905.

SETTLED work is carried on in four cities, namely, Hsiang-cheng, Yeh-hsien, Hsu-chow and Yu-chow.

In the former, foreigners constantly reside, whilst in the other three the work is carried on by native helpers under foreign supervision. Periodical visits are paid to six other cities, and itinerations are made in their surrounding districts. As men and means are provided we hope to establish settled work in each of these cities.

Our staff consists of four foreigners, viz: Mr. and Mrs. Joyce, Miss M. E. Soltan and Miss M. E. Morris; and twelve native helpers: two evangelists, four student-evangelists, four chapel-keepers, one school-teacher and one Bible-woman.

Viewing the work as a whole there has been a steady going forward, although, comparatively speaking, the results are very small. During the year fourteen have been added to the church, and two have been excluded for persisting in growing opium. This discipline has had the desired effect, for both have now repented, and they will in due course be received back into the church.

Although there has been a net increase of only twelve members, yet there has been a decided addition to the native contributions. In fact there has been a steady advance during the last four years as the table will show.

We believe this is due to many of the Christians giving methodically.

1902.	Membership	75
	Number bap.	—
1903	Membership	73
	Number bap.	10
1904.	Membership	70
	Number bap.	70
1905.	Membership	82
	Number bap.	14

Native contributions:

1902.	Gold	- \$ 7.92
1903.	"	- 10.95
1904.	"	- 45.86
1905.	"	- 39.23

A large portion of the yearly contributions have been to the Native Missionary Society, which provides the travelling expenses of the students on their itinerations.

During the year a Christian Endeavor Society has been started. It has been the means of stirring up many to reading their Bibles systematically, and others have been helped to take a more active part in the work.

The Ho-nan Conference which was held here in April was a distinct blessing to some, and we are sure that the church as a whole received a help forward.

The visit of the late Mr. Hudson Taylor, in May, was an unexpected pleasure. The Christians were over-joyed at seeing him, and the meeting with God's aged servant will always be to them a treasured memory.

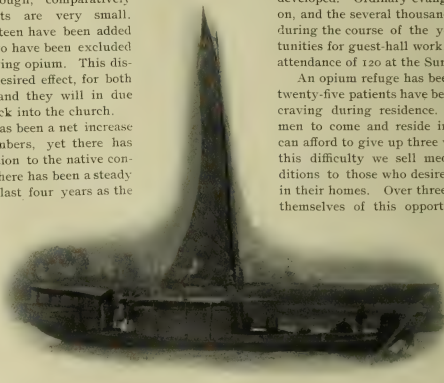
At our three out-stations, in-door and out-door evangelistic work is carried on, and the surrounding market towns are visited as much as possible. Sunday services are maintained throughout the year, and at two of the stations they are well attended. During the year first converts at each of the out-stations have been received: three at Yeh-hsien, two at Hsu-chow, and one at Yu-chow. Mr. Joyce visits these out-stations periodically, and is sometimes accompanied by Mrs. Joyce. Misses Soltan and Morris also take an active share in this work, and their visits are greatly appreciated by the local women. We are praying to the Lord to raise up Bible-women to reside permanently in these cities. Hsiang-cheng being our chief centre, the work there is more developed. Ordinary evangelistic work is carried on, and the several thousands of strangers calling during the course of the year give special opportunities for guest-hall work. We have an average attendance of 120 at the Sunday services.

An opium refuge has been opened for men, and twenty-five patients have been cured of their opium craving during residence. It is difficult to get men to come and reside in the refuge, as so few can afford to give up three weeks' work. To meet this difficulty we sell medicine on certain conditions to those who desire to break off the habit in their homes. Over three hundred have availed themselves of this opportunity, and we believe

that most of them have been cured. This work has been a pioneering agency, for it has opened up work in a widely extended area. Many of the patients come forty or fifty miles for the medicine, and each new patient

comes because some friend has broken off the habit. Two of the new converts at Yeh-hsien were formerly opium-smokers, and quite a number of enquirers and adherents became interested when breaking off their opium.

A boys' boarding and day school was started in February last, with nine boarders and seven day pupils. We decided not to make it a free school but charge fairly low fees. The income and native donations cover a little more than half the expenses, which are somewhat heavy on account of it being a boarding school. The fees are now to be increased. The spiritual results of this work have been most encouraging. Two of the senior boys have been received into the Church and five others have been accepted as catechumens. Several parents have tes-



LARGE CHINESE RIVER GUNBOAT SAILING UP THE HAN RIVER.

tified to us with joy at the wonderful change in the lives of their boys. We are now starting a girls' boarding school, which will be under the management of Miss Morris.



Photo. by]

CHINESE CASH.

[R. T. Moodie.

One dollar gold is equal to about 2,000 cash. The paper shown is a "cash ticket," worth about 1,000 cash. They are used freely and are equivalent to our bank notes.

To meet the growing needs of the work we have four men in training for evangelists. Whilst giving a good part of their time to study they have also taken an active part in the work of the various stations.

Colportage work has not been made a specialty as no suitable worker has been available, but Scriptures and tracts have been sold at all our stations and on our itinerations. The sales for the last fifteen months have been: 128 Bibles and Testaments, 677 Scripture portions and 9,311 tracts.

The women's work is carried on in a separate compound which is the scene of much missionary activity. This year three women have been received into the church.

A women's Bible-school held during the first month of the Chinese year enabled a number of Christians and enquirers to receive definite instruction.

A real step forward has been taken in the matter of unbinding feet. At first some unbound the feet of their little girls, and then, at the Ho-nan conference, several women decided to unbind their own feet. We now have ten women members with unbound feet.

The girls' Bible-school held in July and December has given cause for great encouragement. Each time seven or eight girls of fourteen years and over have attended, and some have definitely decided for Christ.

In the out-station of Yeh-hsien one woman, formerly a great idolatrous worshipper and witch-doctor, has given up her idolatry and now gives signs of true conversion. There are other hopeful cases.

Miss Soltan's dispensary work has brought a large number of women under the sound of the Gospel. Over 900 cases have been treated, the patients coming from miles around. A small charge is made to each patient, as experience has proved that wholesale charity is not a real benefit to the people.

We close the year's work with the fervent prayer that God will water the precious seed, which has been sown, and lead those who already know Him into a deeper knowledge of Himself.

Providences in the Work at Sui-fu.

BY MR. A. H. FAERS.

THE past year as we look back upon it has been one of many trials, but out of them all our God has delivered us, and carried us safely through. During the spring, several Boxer uprisings caused much anxiety and hindered our work not a little, so that even yet we have not fully recovered.

Another heavy trial, much more serious than any Boxer outbreak, has followed us throughout the year, in the seasons being very much awry, raining hard when fine weather was expected, and being extraordinarily dry when rain was wanted.

Truly the Maker of all things has been speaking to us through this, and we pray that these calamities may be realized by the people as God's warnings to them to turn from their evil ways, and to return to Him, their Creator, instead of giving His glory to blocks of wood and stone.



Photo. by]

AN ITINERATING MISSIONARY'S AUDIENCE. [A. H. Faers.

But the climax was reached very early in the morning of August 9th by the bursting of a cloud some sixty miles to the west of us, which flooded the River Yang-tsi, then at high water, causing the river to rise over fifty feet in a short time, swamping farms and dwellings in its mad rush toward this city, where it submerged over 2,000 houses and carried away several hundred people, principally women and children, who were either drowned in their beds or washed off their roofs whither they had climbed for safety.

A number of our members and enquirers suffered the loss of homes and goods; and at Lan-chi one of our members was drowned while attempting to help others.

Much was done by the officials and gentry to aid the sufferers, and we were able, through kind help from Shanghai and from local friends, to assist our own people to tide over the worst, and get their houses repaired where possible.

Truly "God moves in a mysterious way His wonders to perform," and we are praying that this overwhelming dispensation of His providence may prove a blessing, and in no wise a hindrance to His work in this district.

During the year we have been greatly cheered by the members at two of the out-stations purchasing their chapels and handing them over to the Mission. We have now two organized churches and nine out-stations in this district, with a total membership of 103. During the year sixteen men and five women have been baptized. Death has removed three from our midst, and one has been excluded from fellowship, thus making a net gain for the year of *seventeen*. Although this is a much smaller number than we had hoped for, we are truly thankful for these, and especially rejoice that considering all the difficulties of the way we have not to report a much smaller number.

Our boys' school, with its thirty scholars, has been well maintained and is in a very encouraging condition.

The dispensary has been opened during nine months of the year and over 3,000 patients have been attended to, including eighteen operations, eight of which had to be taken as in-patients. I have also had twenty-one dental

patients, all of whom have been helped according to their need.

The total native contributions for the maintenance of the work in the country, including purchasing of one chapel site and part support of one native helper, has reached the large amount of 300,000 copper cash (\$370). Praise God for thus moving the hearts of His children to give so freely for the proclamation of His Truth.

I have been able to make only one journey around the district this year, but our native helpers and colporteur have been continually out "scattering the seed of the Kingdom." Many portions of God's Word have thus been left with the people, besides the many talks by the way and the services at each of the out-stations.

My trip was a most encouraging one, and I feel sure that much blessing must follow. I baptized two men and set apart two deacons, besides preaching to crowds several times daily.

The listening ear was everywhere apparent, and I trust your prayers may be with us that in not a few cases the Holy Spirit may write the Word in the hearts of the people, causing it to bear fruit to the glory of our Heavenly Father.

The out-station work in the whole district is very encouraging, although through want of proper supervision in some places it is not as flourishing as one might wish.

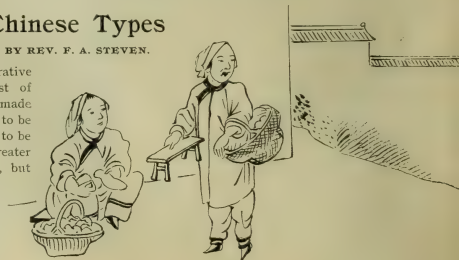
The summer was one of exceptional heat, and proved very trying, sickness abounding on every hand. Still it is a great joy to have been enabled to endure the strain of another whole year's work single-handed without any serious break; to have been used in the shepherding of so large a church; to have helped to alleviate the aches and pains of so many; and to have thus taken some little share in the evangelization of this great nation and the spread of our Redeemer's Kingdom.

Thank God with us for the strength given, the work accomplished, and the prospect ahead; praying that, as always, so during the New Year, the many prayers of friends interested may bear up our hands, that our Master's will may be daily accomplished in and through us His servants.

Chinese Types

BY REV. F. A. STEVEN.

THE series of pen and ink drawings illustrative of Chinese life and customs, the first of which I present with this article was made at my request by a Chinese whom I consider to be one of the best delineators of actual scenes to be found in the empire. His talent appears to greater advantage, perhaps, in water-color drawings, but he readily caught my idea, and after a few attempts succeeded very well in producing the same pictures in line drawing. It should be remembered that all these fine lines are made—not with a sharp-pointed pencil or a steel pen—but with a fine camel's hair brush, such

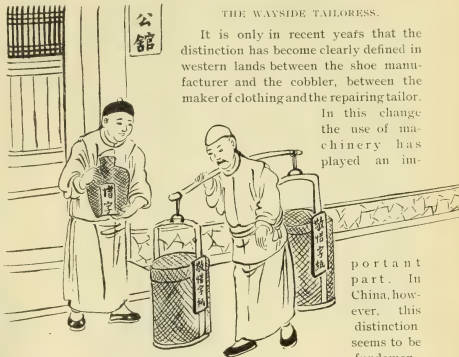


as is used in writing the Chinese characters. It is hoped that the letterpress and the pictures together may help the reader to understand something of the daily street life of a Chinese city. I may add that some of the types which will be presented are found only in the east of China.

THE WASTE PAPER COLLECTOR.

The Chinese not only venerate the ancient sages and their writings, but their reverence is extended to the written or printed characters themselves. It is considered a shameful act of disrespect to the sacred character if paper upon which writing appears is thrown to the ground or trampled upon. The idea of using newspapers for wrapping up parcels at the corner grocery does not seem to have occurred to the thrifty Chinese, and the multiplication of weekly and even daily papers printed in Chinese at the treaty ports and commercial centres of the empire has produced masses of waste paper which must often have embarrassed the householders.

Many are the ways in which the thoughtless or uninformed foreigner may trespass upon the privileges or trample upon the prejudices of his Chinese neighbors, and no better illustration of this could be chosen than the careless treatment which we usually give to papers that have served their turn, and the surprised horror and contempt with which a Chinaman looks upon such conduct. In every city and town there are men who make it their business, like the man in our picture, to go the round of the houses and shops and receive the contents of the waste-paper baskets. These baskets, it should be mentioned, are never set on the floor, as with us, but are suspended from a nail in the wall, the higher position being the more honorable. Such an occupation has often a triple recompense. The paper collector is acquiring a store of "merit" (Kung-lao) by his "good deeds" (hao-si). He is assisting the householders in their meritorious efforts to preserve the character from abuse, and, incidentally, he is paid by them for his services.



portant part. In China, however, this distinction seems to be fundamental,

Having filled the baskets the collector carries them to the court-yard of a temple where he reverently burns their contents in a bronze urn or a brick furnace provided for the purpose.

THE WAYSIDE TAILORRESS.

It is only in recent years that the distinction has become clearly defined in western lands between the shoe manufacturer and the cobbler, between the maker of clothing and the repairing tailor.

In this change the use of machinery has played an im-

portant part. In China, however, this distinction seems to be fundamental, and is quite apart from the factory system of manufacture or the use of expensive machines. Persons who are well-to-do usually have female servants in the home who do ordinary repairs and make the simpler garments, whilst a tailor is called in and paid by the day for making new garments. The poor people, however, and particularly the homeless coolies and small traders who live on the streets by day and herd in any poor shelter at night, are catered for in this matter by poor women who carry their stool and basket of patches with them and sit down to work at the side of the street just wherever they happen to meet with a customer. From about ten cash—which equals half a cent—the hire for a job of patching-while-you-wait may range up to thirty or forty cash, but seldom more.

Annual Report of the Chung-king Station for 1905.

BY MR. R. B. WHITTLESEY.

IT is with a very deep sense of gratitude to God for all His many loving kindnesses poured out into our lives during the past year that this report is written. When we consider our work in His vineyard, we can but praise Him for all that He has done for us and through us, thus making possible what we have done for Him.

In general we are so thankful to be able to say that the work has gone on during the year with unabated vigor, the meetings being as well attended, if not better attended, than during the previous year; the average attendance at the Sunday morning services being in the neighborhood of one hundred and fifty, while the at-

tendance at the two sessions of the Sunday school has kept up to a good average.

SUNDAY SCHOOLS.

The work in the Sunday school has been very satisfactory, the help by our several Chinese brothers and sisters having been particularly a joy to us all. There have been three large classes of men, two and sometimes three classes of women, and three classes of children. The reviews at the end of each quarter have conclusively shown that the teaching has not been in vain, and we are becoming more and more pleased with this way of

teaching the Word, though we sometimes wish that the lessons were a little more consecutive.

DISCIPLINED MEMBERS.

It is with sorrow that we have to tell of the disciplining of seven of the members of our little church, one of whom had been an evangelist for some years, a young man with a bright future before him but who was led into sin—the sin of covetousness—for which for a long time he showed no signs of repentance; but when his evil ways brought him into the hands of the law, and he had before him the prospect of several years in prison, he turned to God, or at least we trust he did, in a spirit of seemingly real repentance. In a very wonderful way he was released—quite apart from any help from us, for we do not help in these things—and he took it as from God, for which we are glad. Pray for him.

Another one of the seven, one of our brightest members, fell, but we are so glad to be able to say that he saw his sin at once, and made a very humble confession before the whole church, and at the end of his three months of suspension from the Lord's table he was restored. He is such a strength in our church, and helps in so many ways, withal being a well-to-do tradesman, that the devil just tried his best to entangle him, and nearly succeeded. How we need to pray for these whom the evil one tries to his utmost to remove from a place of usefulness, if not to destroy altogether!

There is only one other of these seven who shows any evidences of a desire to come back to the Lord. Please pray for these others who know the Truth and who yet remain away from their Lord.

Apart from one member received by transfer from

the Kuei-yang church there have been no additions to the membership during the year. There are a good many reasons for this, too numerous to mention here, but we are expecting there may be some baptized during the coming year.

WOMENS' WORK.

It is a pleasure to be able to report that the womens' classes have kept up a high average attendance during the year, and have been very encouraging. The large number of women, outside women too, who have attended the Sunday services has been very pleasing to see, and is a real cause for thanksgiving to God.

PREACHING-HALL WORK.

The preaching-hall work has been carried on vigorously all the year, the Chinese evangelists going every day to either one or the other of the chapels. Since the summer we have given the whole of Monday evening to this work in the preaching-hall and these evening meetings have been very well attended. The afternoon times of preaching have not been so well attended, but on the whole many, very many, have heard the Word, and we can but believe that sometime fruit will come from the effort.

The National Bible Society of Scotland has a book-stall in one of the chapels, which means it is open all the day through, and as the man in charge is one of our old helpers, he makes it a point to talk with as many as come

about, even if there are not many who come in for the regular preaching.

The year has been a trying one, but during these very trials God's blessing has been so very manifest and His help so real that even the trials have been blessings to us.



Photo. by A STUDENT AND HIS PORTER LEAVING THE EXAMINATION HALL. [A. E. Thor.]

The Shan-si Bible School.

PORTION OF A LETTER FROM REV. W. P. KNIGHT.

NOVEMBER and December were busy months with the Bible-school here. The maximum attendance was nineteen, and we had a very happy session. I took the men through Acts, Genesis 1-25, Exodus 1-20, and also gave twenty lessons on the life of Christ. The students showed great eagerness to learn and made real progress. My only regret is that at the end of one

month, just when they are getting accustomed to study and have made a beginning, they have to go home. Let us continue to pray that in God's time arrangements may be made for *picked* men to have a course of from four to six months here in Bible study, and that the whole work may not be so hindered as it is at present for want of trained native helpers.

BIBLE CLASSES.

In ten days' time I am hoping to once more set off on my travels, taking local Bible classes. If the natives will not come to me I must go to them. I expect to be away, with the exception of a very few days at home, till the end of April.

"CHINA FOR THE CHINESE."

What shall I say of China politically at this present time. Since the defeat of Russia by Japan the Chinese seem to have awakened to a sense of power. The cry of young China just now is "China for the Chinese." This propaganda is rapidly spreading, and, coupled with the boycott of American goods brought about by the bad treatment of Chinese entering the States, is arousing an anti-foreign feeling which may lead to serious results. China thinks she can emulate Japan in a few years, and forgets the patient study and long probation served by the island empire ere she took her place in the family of nations. We have in this city a school of so-called "western education." It has an attendance of forty-six students. They are instructed in the English and Japanese alphabets. A deputation waited on me to know if I would teach them English next year. I declined the honor with thanks. It is very pathetic and somewhat ludicrous to see these men, some of them over forty years of age, groping after western knowledge. Hand in hand with this desire for the learning of the foreigner goes a determined attitude against granting any more mining or railroad concessions to outsiders. China cannot develop her own resources; she obstinately refuses to allow any one else to do so. Her policy at present is one which causes her best friends to despair.

at the university in Tai-yuen went out on strike as a protest against the British daring to dig up Chinese soil, and the rumor is now current that England has seized Shan-si!



MR. KNIGHT, TRAVELLING IN THE MOUNTAINS NEAR TAI-NING.

A friend, Mr. Li, was telling me last night of scores of coal pits in the mountains, to the west of this city, all rendered useless because flooded. If the owners had the small amount of capital and the enterprise to buy a foreign pump, which they could obtain at Tientsin, the mines could easily be pumped dry and worked to great profit, instead of which they are abandoned. Shan-si is rich in all kinds of mineral wealth* and yet the people are among the poorest in China, and live on the ragged edge of poverty and want all the time, while a single year of bad harvests means ruin for the multitudes. The rapacity of officials, lack of capital, utter want of business trust in one another, and above all, the absence of any spirit of progress or enterprise, are answerable for the conditions that prevail here, and must continue unless some great change takes place.

A Matter of Honesty.

If Christ be to us what our Christian faith affirms, what is the denial of Him to the nations or the withholding of Him from the nations, but the grossest form of cruelty and wrong? He is the only Savior of men from their sins. We declare,—“There is none other Name under heaven given among men whereby we must be saved.” We read in our churches and in our homes out of a Book we call divine. But if this is true, or we believe it to be true, the missionary enterprise follows as a matter not of spiritual endowment or revival, but of simple honesty.—*Robert E. Speer.*

* It has been estimated that, at the present rate of consumption, Shan-si could supply coal to the entire globe for thousands of years.



MR. KNIGHT AND THE BIBLE CLASS AT TAI-NING, SHAN-SI.

Years ago the British obtained mining rights in Shan-si. They recently notified the governor of their intention to proceed with coal mining. The result was the students

A Remarkable Deliverance.

FROM REV. J. J. MEADOWS' REPORT.

THE wonderful care of a gracious God over His people and His churches under their care has again been seen and experienced. One instance of His care during the past year calls forth our special gratitude.

It is said "The determination of Wang Sih-tang and his followers to make a clean sweep of the Roman Catholics who have outraged the people in the prefecture of Tai-chow and other places is very patent to all who have eyes to see and ears to hear." In November last they came in great force to Tien-tai city, where our friends, Mr. and Mrs. Loosley live and labor for the Lord, and whose house and chapel are only separated from the Roman Catholic establishment by a narrow street, not ten yards wide. Orders were first given by the leaders of the rioters to assure and comfort the neighbors in that only the Roman Catholic premises would be destroyed, and that the shed belonging to the Roman Catholics joining hard on to our premises should not be fired, lest "Yia-su tang" (Jesus Hall) should be involved in the conflagration. This speaks volumes for our friends, the Loosleys, who have won the respect of the people, and shows plainly that they have little or nothing to do with law-suits and

yamen cases in the city and neighborhood of Tien-tai. Indeed the magistrate told me himself that he had been a year and nine months in Tien-tai and had not seen Mr. Loosley in his yamen before that evening that I was there visiting, accompanied by Mr. Loosley, in November last.

The people of the city highly appreciated the remarkable distinction made between us and the Roman Catholics—even to our own astonishment—and I scarcely need add that we feel intensely grateful towards our gracious God for His remarkable deliverance of our friends and their premises from the destructive fires of the rioters. The Roman Catholic place was burnt down; ours preserved perfectly intact from all harm, not a pin stolen, nor a thing belonging to our friends destroyed. Moreover God had graciously ordered that our friends should be away at the out-stations at this time, examining and baptizing converts, enjoying the peace and quietness of the country and having fellowship and happy communion with the native Christians, knowing nothing of what was going on in the city not ten yards from their chapel and house, wherein all that they possessed in the world was stored. Praise God!

A Birthday Celebration in China.

FROM MR. W. H. WARREN'S HALF-YEARLY REPORT.

OLD age is much honored and respected in China, and a 70th birthday is regarded as a great event. As soon as the church members heard a rumor that this year was Mr. Meadows' 70th anniversary, enquiries began to come in as to whether it was a fact, and if so, how was it to be celebrated. When it came to ascertaining the actual date it was discovered that none could be fixed on with any certainty. Nothing daunted our native friends arrived at the conclusion that, at all events, "Mih Sin-sang" (Mr. Meadows) had been thirty years in Shao-hsing, and that they must certainly meet and congratulate the "lao sin-sang" (venerable gentleman). How was it to be done?

One church prepared a crimson-satin banner and a pair of scrolls to match. The banner was headed with the motto, "*Da teh pih siu*" (great virtue certainly results in long life), on blue satin, and the body of the banner had Gen. 12: 1, 2 inscribed in gilt characters. The scrolls that hung on each side read, "Happiness and long life arise from the practice of filial piety, friendliness and learning."—"Grace and glory are obtained from faith in the Lord."

Another present consisted of a similar set, but in this case the centre banner was embroidered in silk thread, and represented a very little old man with a red face and long beard, grasping a staff, his mother, a comparatively young-looking woman, standing by his side. Legend

says the little old man was eighty years old when he was born! The accompanying scrolls were of pale blue satin with characters worked in gilt thread, and read, "The teacher came 30,000 miles on purpose to proclaim the New Religion."—"We unite in blessing the long life of seventy years, and all covet the same rarity."

A sedan chair with all accessories was also given by contributions from three congregations. A clock for the Shao-hsing chapel, a small oil stove and kettle, a pair of Chinese porcelain flower-pot stands, a piece of white silk (value, \$10.00), all came from other congregations. There were also numerous individual presents, such as tea-pots and cups, pairs of scrolls, plates of dumplings, trays of dough-strings, and others of fruit.

From one church \$7.00 came, to buy "any article that will delight your eyes and help you to remember us . . . May you be stronger as you grow older, and may your happiness be as the Eastern Sea, and your long life compared to the Southern Hills."

Mr. Meadows is the superintendent of the C.I.M. work in Cheh-kiang and the missionaries within the province presented him with an easy chair, travelling clock, reading lamp and a cheque, in token of their affection and esteem.

The event was celebrated at our house and suitable decorations were put up at the expense of some who had not contributed to the various presents. A short thanks-

giving service was held, and the presentations made, followed by tea and light refreshments, and afterwards by the inevitable feast.

The whole matter was kept a secret from Mr. Meadows

until the morning of the day, and is probably unique in the annals of our Mission. I do not think there is any other member who has attained to such an age and remains in full and active service.

A Visit to Tibetans on the Kan-suh Border.

FROM "AT THE THRESHOLD."

MR. H. F. Ridley of the China Inland Mission sends an interesting account of a visit paid, with Mr. Preedy, to the monastery of Kum-bum, of which we can give only a few details, hoping they may stir up some to pray for the 3,600 priests living there, and for those under their influence.

"A broad avenue of trees leads up to the Bazaar where Chinese and Mohammedans had their merchandise spread out, and little groups of bare-headed and bare-armed priests were bargaining. Soon a dirty group gathered around us and looked at our books, but would not buy. One seems to be at the centre of the awful forces of wickedness, and a heaviness and depression fall upon one in the precincts of the monastery. A priest calmly told me all he cared for was to have sufficient to eat and wear.

"Passing under the great outer gateway we entered the monastery and were met by a lama from Peking. He had travelled a good deal in China. We gave him a catechism and invited him to visit us at Si-ning. Passing the eight temples, which had been newly white-washed and gilded, we entered one of the temple gates to look at a yak and other stuffed animals. Another room was

filled with awfully hideous gods, all wonderfully gilded. Looking into the kitchen we saw the huge, bronze cauldrons where food is cooked at feast times. There were three of these in use, each about six feet in diameter and five feet deep. One had been in use for 150 years.

"The great hall where the services are held is very lofty. The immense pillars are all covered with worsted work, and hundreds of scrolls adorn the place. Right in the centre, under the cupola near a chair where the leader of the chanting sits, the priests are seen sitting around on low seats.

"A large court-yard is used as a school, where the holy books are explained. At the north end is the temple of Tsong-ka-ba; to the right of this is the Golden-Roofed Temple where we saw a goodly number of pilgrims prostrating themselves before the precious Buddha. There are always numbers of these pilgrims from all parts of Central Asia. A priest with whom we had a talk had come from Ili, seventy-two days' journey from this place. We gave him a Gospel and catechism, as also to the chief cook. On two afternoons we had good opportunities for preaching on the streets, and on the third we visited the shops and sold a few books."

Report of Chi-an for 1905.

BY REV. WILLIAM TAYLOR.

THERE are sixty-six members now in fellowship. Seventeen were baptized during the year—the largest number yet received in any one year. This includes An-fuh out-station. In Chi-an, where the church building seats about one hundred and twenty, some one hundred attend regularly. Six regular meetings are held on Sunday, a prayer meeting on Monday, evening, an evangelistic service on Wednesday evening, and a Christian Endeavor meeting on Friday evening.

In An-fuh out-station about fifteen attend regularly. The evangelist has travelled considerably in the district.

The Tai-ho out-station was opened in June. Numbers have been coming, and ten or fifteen attend regularly.

The total number of enquirers in Chi-an and out-stations is about thirty. The total number attending regularly, including members and enquirers, is about one hundred and thirty. Probably nearly three hundred have "turned from idols."

The Chinese contributions for the year, for all purposes, come to \$80.13 (\$40.00 gold), including a special offering for the C. I. M., one for the B. and F. Bible Society, and also one for the Scripture Union.

A number of the larger centres within thirty miles of Chi-an or out-stations have been visited twice or oftener

during the year, by the Chinese workers, accompanied sometimes by one of the foreign workers.

Miss Wood has visited both out-stations during the year, remaining for some weeks in An-fuh. She has made some trips into the country, as well as visiting members' and enquirers' homes in and near the city, and helping in the women's meetings.

Miss Duncan joined the staff in October, and is busy at the language.

Mrs. Taylor has assisted in the girls' school besides visiting, and leading the women's meetings.

The missionary in charge has visited Iong-sin twice during the year, the An-fuh out-station twice, and the Tai-ho out-station once.

A conference of twenty-eight foreign workers met in Chi-an for six days in October, for prayer and fellowship and discussion of methods of work, when a very helpful time was spent together.

The whole foreign staff was absent from the station for about three months in the summer. The work went on nicely under the guidance of the Chinese workers assisted by some of the Christians.

A number of the Chinese Christians are praying daily for a world-wide revival.

Tidings from the Provinces.

News Notes.

Being extracts from letters from Mr. James Stark, giving the latest news from the field.

SHANGHAI.—I am pleased to be able to tell you that, since the date of my last letter to you, one hundred and forty-nine further baptisms have been reported for last year, bringing the total up to 2,532.

ON THE 22ND JANUARY we had the pleasure of welcoming back Miss E. Anderson, of the Swedish Mission in China, who was delayed at Yokohama with a severe attack of typhoid fever. She is slowly regaining strength, but it will probably be some time before she feels equal to making her journey into the interior. On the 23rd we had the further pleasure of welcoming back Mr. and Mrs. Ebe Murray and child, Mrs. Cameron and Mr. A. Hammond, bringing with them Mr. H. W. Sparks, whose advent is hailed with thankfulness by the overworked staff of the boys' school at Chefoo. With Mr. and Mrs. McCarthy, who had been spending a few weeks here, Mr. and Mrs. Murray and Mr. Sparks sailed for Chefoo on the 2nd inst., as the new school term was to begin on the 8th.

THE ACCOMMODATION of the Shanghai Mission Home was severely taxed during the last week of January, a large number of the Chefoo school children and a few of their parents having arrived from the interior, and several of the teachers being here. Something like sixty or seventy people, old and young, have left the compound within a week; so that things have again assumed their normal condition.

YOU MAY BE interested to learn that, during the Chefoo school vacation, Misses Marjorie Baller and E. A. Shepperd made a journey to Shanghai via Chih-li, Honan and Hu-peh, going all the way by rail and steamer, excepting the crossing of the Yellow River, which had to be accomplished by a small boat. The iron span bridge, however, across this river has since been opened to traffic, and contrary to all predictions it is, the secretary of the railway company informs us, a great success.

FROM MR. ARGENTO we have received news of serious persecutions by unscrupulous Romanists in the Kuang-chow district, Ho-nan. At San-mei-an, on December 7th, an attempt was made to set the mission premises on fire; but, owing to the fact that the gunpowder employed failed to ignite, comparatively

little damage resulted, only one door and the sign-board being destroyed. Mr. and Mrs. Argento were absent at the time. It is evident that a situation has been created which calls for much prayer, not only that wisdom and guidance may be given to Mr. Argento in dealing with it, but also that grace and patience may be vouchsafed to the converts in their trying circumstances.

THE TROUBLE AT SHUEN-AN, in the Hwei-chow district, Gan-hwuy, to which allusion was made in a previous letter, was due to the action of the unprincipled followers of the Romanists, who were responsible for the trouble in the same locality last year. Mr. Gibb has been greatly perplexed as to the right course to take in the matter, and has thought of making a representation to the Roman Catholic Bishop, in the hope that a settlement might be effected and future difficulty obviated.

MR. DOHERTY reports that rumors which were recently rife in the Hsin-chang district, Cheh-kiang, have now subsided. He recently paid very encouraging visits to two of his out-stations. "In visiting villages around, where no foreigners have been before," Mr. Doherty writes, "we found favorable receptions in the majority of those visited, and at some places unusually good sales of Scriptures."

MR. LAGERQUIST informs us that, in Lao-ho-keo, Hu-peh, there was recently a good deal of excitement, and for several days serious trouble was feared. The officials learning the whereabouts of some of the leaders of the movement went and captured five of them, as also a number of placards and documents, and it is believed that there will now be no further cause for anxiety.

MR. JOHN FALLS reports that at the annual autumn conference at Ping-iao, in Shan-si, the large new chapel erected to the memory of Jessie and Isabel Saunders was opened, and that it is very suitable and convenient in every respect.

MR. BEVIS and Mr. G. Anderson recently spent a fortnight visiting five Hsien cities in the Kai-feng district, Honan, when they had excellent opportunities for preaching the Gospel to attentive audiences.

MR. W. H. ALDIS writes that, at Pao-ning, in Si-chuen, during last year, he sold no less than 320 Bibles and New

Testaments, and adds: "On December 20th I had about seventy-five catechumens in from the out-stations for a few days' meetings. The Lord was present with us in power. On Christmas Day I had the joy of baptizing sixty men and women. It was a glorious sight, and a great privilege."

THE FOLLOWING EXTRACT from a letter received from Miss M. E. Booth gives cause for encouragement. Our sister writes: "I have just spent a most enjoyable fortnight at four of the out-stations. The Spirit of God is working at Ta-ni-shan, Si-chuen, in a most unmistakable way. All the years I have been in China I have never seen anything like it. It really seems as if the wave of blessing had spread to this spot. We had a prayer-meeting at midnight when three or four women were all praying at the same time, pleading for themselves and their families. Several came distances of eight or ten miles, bringing their bedding and food, and stayed with me the whole five days I was there. Mrs. Chi and I were kept busy teaching these earnest souls."

MR. PLATT who, with Mrs. Platt, has been taking charge of the work at Wanhsien in the same province, while Mr. and Mrs. W. C. Taylor have been visiting the coast, writes that on Christmas night fully 1,000 adults were present at a Gospel service illustrated by magic lantern.

MISS F. H. CULVERWELL, writing from Nan-pu, in the same province, announces the baptism of six men, two of whom had given up idolatry three years previously. During last year sixteen converts were received into the church by baptism at this station, and the number could have been much larger, for our sister says: "There are many who would be glad to enter the church were the way made a little easier. We must pray on and hope yet to see them more deeply brought under conviction of the Holy Spirit."

MISS F. M. WILLIAMS writes that at Sin-tien-tsi, in Si-chuen, the attendances at the services, the schools, the classes, and the dispensary have been larger than previously. Special classes were being held for those who were to be baptized shortly, and Miss Davies had been visiting the homes of most of the boys who attend the school, spending a day at a market where a number of people are interested in the Gospel.

IN REPORTING the baptism of six converts at Pa-chow, in the same province, Miss Gough, who has recently gone to this station, writes of the contrast between Ing-shan and this city. In the former place, invitations to the homes of the people were numerous, whilst in the latter they are rare. She adds: "We need the Holy Spirit to come down in mighty, convincing power."

MR. RIRIE announces the baptism of three converts at O-mei, also in Si-chuen, where he and Mrs. Ririe spent a fortnight in November. The people turned out well. Not only men, but women and girls came and studied the Word of God, regularly, memorizing portions of Scripture and tracts. "It was," Mr. Ririe says, "a case of all-day meetings all the time, as they came early and kept coming, forenoon, afternoon and evening."

MR. C. B. HANNAH, referring to a visit to Pai-chung-pa, a country place in Si-chuen, writes: "Here I was kept going from early morning till late at night, preaching and talking about the Word. Two baptized men, uncle and nephew, conduct the services in their home, and they have prepared an 'upper room,' and there the believers gather. I spent a most happy day in the place, and there was scarcely time to eat. It was most uplifting to see some thirty or forty people assembling on a week-day for worship, quite a number of them with Bibles, which they seemed to be studying faithfully."

FROM KUEI-CHOW Mr. Crofts writes that in the Chen-uen district, during last year, he distributed about 4,000 Scripture portions and tracts, and found many willing listeners to his message as he preached the Gospel.

MR. ORR EWING informs us that in Kan-chow Fu, Kiang-si, the church last year contributed \$232.55, being \$4.70 for each member. This average is very creditable, when the poverty of the converts is considered. Part of the money is devoted to the support of a Chinese evangelist, who receives \$7.00 a month and a sum towards his travelling expenses.

FROM CHANG-TEH, in Hu-nan, Mr. Clinton writes: "A letter received from Mr. Wu (presumably in the Nan-chow district) tells me that, at a village in which he preached, a wonderful power seemed to sweep over his audience which was much moved. Next day at daylight two boys came, dragging the idols of ten homes, for destruction."

MR. GRAHAM writes from Yun-nan Fu of the sorrowful necessity for the exercise

of church discipline in the case of a convert for whom the hope of great future usefulness had been entertained. Deceitful conduct was the ground of action. The disappointment of the workers is keen, and they will value prayer that the Spirit of God may convict the man of sin and lead him to repentance.

FROM BHAMO where Mr. and Mrs. Selkirk have been laboring for years, amid many discouragements in their work amongst the Chinese, we have received news of the baptism of one woman who is earnest in her Christian life, and it is hoped she will be used of God to reach others with the Gospel.

Cheh-kiang.

TAI-CHOW.—The literary chancellor has been here, examining students for the rank of B.A. About four thousand men came into the city from the surrounding counties for this examination. Many of them came in contact with us in the hospital and dispensary, also in our chapel, and some have called upon us at our house.

There has been a marked absence of any manifestation of ill-feeling towards us, and we have heard many expressions of good-will and pleasure at seeing us and hearing our message. Many have returned to their homes with an awakened interest about their souls' welfare.

In closing our books for the year I find that we have had about 4,000 calls for medical help in the out-patient department. We have had 100 in-patients in the rooms used as a hospital. I have performed about 70 operations, and made 200 visits to patients in their own homes.

Early in the year my valued medical assistant died of typhoid (enteric) fever. He was one of two students to whom I had given four years of training. Since then he had for three years been my right hand man. At his death I was without any other helper, and did not see how his place could be filled. In answer to prayer two men were wonderfully supplied for this purpose. The older brother of my deceased assistant volunteered his help, and I at once started to train him as pharmacist and druggist.

Another student who had received four years of medical training from me, but was doing evangelistic work in a neighboring county, was offered, and I accepted him also. Thus I got two men in place of the one who died. To them has been added another, so that I have now three students whom I am training in a five years' medical course. (Dr.) J. J. Anderson.

Monthly Notes.

ARRIVALS.

Jan. 7th, at Shang-hai, Bishop and Mrs. Cassels and four children, and Misses E. Culverwell and H. M. Kolkenbeck (returned); and Misses A. M. Russell, J. B. Pearse, M. Baxter and E. Maud Mandeville, from England.

March 5th, at New York, Messrs. George Miller and Alexander Miller, from London.

DEPARTURES.

Feb. 24th, from New York, Mr. Charles Fairclough, for England.

BIRTHS.

Dec. 15th, at Ping-yang, Shan-si, to Mr. and Mrs. H. Lyons, a daughter (Margaret Guthrie).

Dec. 24th, at Tsin-chow, Kan-suh, to Mr. and Mrs. J. B. Martin, a daughter.

Dec. 26th, at Fu-chow, Cheh-kiang, to Mr. and Mrs. F. Manz, a daughter (Anna Lily).

Jan. 13th, at Wen-chow, Cheh-kiang, to Mr. and Mrs. H. G. Seville, a daughter.

Recent Baptisms.

SHEN-SI—	
Chen-kia-keo	6
Hsing-ping	10
HO-NAN—	
Kuang-chow and out-stations ..	45
SI-CHUEN—	
Kia-ting out-station	3
Pa-chow and out-stations	6
Lu-chow and out-stations	5
Pao-ning and out-stations	60
Nan-pu	6
Shuen-king	9
KWEI-CHAI—	
Ab-shun	1
YUN-NAN—	
Bhamo	1
Yun-nan	2
Ping-i	1
KIANG-SI—	
Kwei-chi out-stations	7
Chien-chang	1
GAN-HWUY—	
Kuang-teh	3
CHEH-KIANG—	
Tien-tai and out-stations	19
Kin-hua	6
Wen-chow and out-stations ..	5
Chu-chow	7
Ning-hai and out-stations	23
Ping-yang out-stations	38
Previously reported for 1905...	2,238
For 1905	2,502

Editorial Notes.

ANY Friends who may desire to obtain a full list of the members of the Mission, together with their locations, may secure this by writing to either of the Mission offices for the "Prayer List." The price of the pamphlet, post free, is ten cents. We trust that a number of our praying friends will send for this pamphlet, as it will make possible specific prayer in behalf of the workers on the field, of which there is always so much need.

This number of the paper is largely made up of annual reports from the field. Of necessity, this gives a sameness to the number. And yet, a close reading will show that the various reports differ, and that they represent a good deal of variety of experience in the various parts of China in connection with the development of the work of the stations, giving occasion for much variety of prayer. God is working in every part of China where the Mission is established; there is cause for encouragement in every district; we can praise for souls saved in every province, and in nearly every station: but, much land remains to be possessed; many people are still without any knowledge of Christ; there are present dangers confronting the Church and the missionaries; and some places remain more difficult and sterile than others. In reading this number, therefore, let us read carefully, between the lines and beneath the surface, and as we thus read, let us pray according to the varying suggestion of need.

The records of the China Inland Mission churches in China for the past year have been, for the most part, received, so that we now know with fair accuracy the number of persons who were added to the Church, upon profession of faith in Christ, during that year. The number is two thousand five hundred and twenty-three. When it is remembered that this number does not include baptized children, enquirers, catechumens, or probationers, but only adults who have been long under consideration and who have fully approved themselves as true and consistent Christians, it will be seen that God has made the past year, in connection with our service in China, one of saving grace. We call upon all our friends to praise God for this goodly number of "brands plucked from the burning," and to pray that the Lord will make them burning lights in the darkness of the heathenism about them. The total number of church members in connection with our Mission is now about thirteen thousand.

We are thankful to say that we shall have the benefit in our service for some months to come of the help of Mr. George Miller who has come to us from Scotland to do deputational work in our midst. Mr. Miller has served for twenty years in connection with our Mission in China, his present sphere of service there being at Ning-kuo Fu in the eastern portion of the province of Gan-hwuy. For the earlier portion of his time here he will labor in the eastern states, with his centre at Philadelphia; but later he will visit Toronto and contiguous places, and also, Detroit, Chicago, St. Paul, Winnipeg, and cities upon the western coast. We trust that our friends will remember Mr. Miller before the Lord, asking that his ministry will be greatly owned of Him, for His glory and for the good of China. If any friends living in or near the places mentioned above desire to secure the services of our brother, we shall be glad to have them communicate with us. It will be

understood, as usual, that no collections for the Mission will be taken at any of Mr. Miller's meetings.

Besides the visit of the above friend, we have been privileged lately to have with us Mr. Charles Fairclough and Mr. Alexander Miller, the one passing through the country from China to England, and the other from England to China. It is always a pleasure to greet our brethren from beyond the sea, from the one direction or the other, and to hear their words of testimony concerning their work in China. At such times, as also when we welcome home our North American workers, we are moved to a new compassion for the lost souls of men in China, and also filled with new courage and hope respecting their salvation. The brethren who have been recently with us gave us vivid accounts of God's mighty workings among the heathen, greatly to our joy. For instance, one of these told us how, when he went to his station some years ago, he could not secure a lodging place, and he received nothing but scowls and hard words; but, on coming away, that he had been presented with scrolls and banners, nearly the whole town had come down to the river to bid him good-bye and to urge his speedy return; and best of all that he had left behind him a good-sized church, which was actively evangelizing the heathen around. These are the triumphs of the Cross; and thank God! in these days in China they are not infrequent.

We have received re-assuring word relative to the threatened troubles in China, which we are glad to pass on to our readers. Mr. Hoste telegraphed Mr. Stevenson, from England, toward the close of February, as follows: "If riots are spreading, follow Consul's orders. Wire your private opinion of the situation." To this message Mr. Stevenson replied as follows: "Our opinion is, there is not much cause for anxiety. Nan-chang Fu, cause of riot, Romanists." These messages confirm our notes of last month. It appears that the troubles which have taken place have been local and not general, and that there is no good reason to suppose that any further troubles will not be suppressed as they arise, and thus prevented from spreading further. Also, the messages will make plain to our friends that the Mission is keeping close watch of the situation in China, and so far as need be, is in close touch with the political authorities in China, and that it will take action in protecting the lives of the missionaries, if this becomes necessary.

"I am the light of the world" (John 8: 12). With these words Jesus Christ sets forever aside all other religious teachers than Himself, and all other religions than the Christian religion. He declares that He is the only source of spiritual light, and that this light is the alone light of mankind. Hence, strictly speaking, we cannot compare other teachers with Jesus Christ, nor can there be any such thing as a theory of comparative religions. Hence also, there is but one message to be preached, namely, "Jesus Christ, and Him crucified," and "the Gospel of the grace of God." And hence finally, this two-fold theme, or rather, this message in two-fold form, is sufficient for the need of all the world, for Christ being the light of the world, is the light of all its several parts. These are fundamental principles of our most holy faith. If Christians ever keep them in mind it will be well for them; and if they constantly act upon them it will be well for the world.

CHINA'S MILLIONS

Dispensational Truth.

BY REV. H. M. PARSONS, D.D.

(An Original Contribution.)

THE value of the Holy Scriptures, as the Revelation from God, given to us to manifest His character will largely depend on the use we make of them. And this use will largely affect our knowledge of God, and of his plan of salvation. Reason is given to us, that we may discern and apply truth in all the relations of the present life; not only in all matters of present interest and profit here, but also in relation to our life and interest hereafter. In all human affairs men show the action of a right reason and a wrong reason. Two persons with equal facilities for ascertaining truth, or accomplishing plans of life, will move in opposite directions, both under the guidance of reason, and desirous of attaining the same end, true knowledge, and success in their plans. The one uses a right reason, the other a wrong reason. The result will indicate the true or the false.

The Bible speaks of things otherwise beyond our knowledge. It comes to the aid of man in his sin and blindness and distance from God. It offers itself as a perfect guide to the sinner, in regard to eternal life. It speaks of many things beyond the knowledge of man, respecting God in His person and character and plans for saving the lost. It requires implicit confidence in God, its author. Right reason will counsel submission to its statements of fact and truth, because they are from God.

But if we suffer *reason* in the natural man, to decide in regard to the meaning and nature of the Scriptures, and pronounce upon the character of Divine actions

and Divine truths, we at once introduce a factor into the problem of Revelation, which must disturb or confuse any results we reach through this Revelation of the Word of God. The fact of dispensations in the Bible revealing the progress of the divine method in overcoming the rebellion of the race, is fully declared

in the plan of God described in Ephesians 1. In the ninth verse the Holy Spirit says: "Having made known unto us the Mystery of His will, according to His good pleasure, which He hath purposed in Himself;" (v. 10) "That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in Heaven, and which are on earth: even in Him." The word rendered "dispensation" is literally, the order of the house—"oikonomia"—economy—and the "fullness of times" denotes the completeness of the epochs, which at the close of this one, are to be "headed up in Christ."

A succession of times is here assured as the order of the Revelation of Christ. This purpose to "head up all things in Christ" is an orderly system of the Holy Scriptures. Following this revealed principle, we see correspondence with the law of growth and progress, in both good

and evil, throughout the epochs of both Testaments. These divisions are referred to in many passages, as the work of redemption is recorded. Thus we have in each epoch, from the beginning of Revelation, certain events recorded as determining the epoch.

I.—The *limits of each age* are fixed.



REV. H. M. PARSONS, D.D., TORONTO

The *Epoch of Eden* began with the creation of man, and ended with his *fall* and expulsion from the garden, and from the *presence of Jehovah*.

The *second Epoch* marks the beginning of grace, and the restored presence of God in the Cherubim, and ends with the colossal defiance of God, overcome and defeated by the Deluge.

The *third Age* begins with Noah in a new world, and ends with the catastrophe of Sodom and the cities of the plain.

The *fourth Epoch* begins with the call of Abraham, and the great promises and covenants with him and the patriarchs, and ends with the destruction of Egypt in the Red Sea.

The *fifth Age* begins with Moses and the separation of Israel as God's portion, and a wonderful emulation of divine truths and facts, and ends with the utter destruction of Jerusalem, and the dispersion of the Jews, into every nation of earth.

The *sixth Age*—our present dispensation—began with the Incarnation, Death, Resurrection and Ascension of our Lord, and the descent of the Holy Spirit to gather the Church, and will end with the judgment of Satan and the world at the coming of Christ *with His Church*.

The *seventh Age* is the *establishment of the Kingdom of God* on earth and the exaltation of the throne of David in Jerusalem. This epoch will end in the final assault and defeat of Satan and the judgment of the Great White Throne.

The *eighth Age* begins the eternal state of Glory.

II.—The revelation of God through these ages of grace and recovery, is *progressive*.

1.—We have the *sacramental provision*, applying the truth to the conscience of man. The slain lamb was the type of the Lamb of God, in the patient and believing sinner's place.

2.—In addition to this, the revelation of hope and deliverance from fear and the sacredness of human life.

3.—The great promise of a seed, who should *possess the Land of Palestine* and be a *blessing to all nations*.

4.—The *visible separation of a people named Israel*, to be the Lord's Portion not counted among the nations—the repository of the sacred oracles, for safe conveyance to a later age. His witness among the nations, kinsmen of His Son after the flesh, and the seat of the Divine Kingdom on earth.

5.—Dispensation of the Holy Spirit, to call out and unite in the body of Christ, the Church, a heavenly people, to inherit the Heavens.

6.—The return of Israel to their Lord and King, when he appears to overthrow Antichrist and judge the world. The mission of Israel to the nations, in bringing them to receive the knowledge of God and His glory, the restraint of the Adversary and all his angels, till the close of the period. The sudden and final destruction of every foe. The judgment of the wicked of all the ages, who are raised from the dead for this purpose.

7.—The eternal state, with no intrusion of sin hereafter in the Universe of God.

III.—The *permitted and progressive* nature of the *rebellion* under Satan in the race is equally manifested in this series of Epochs. From the outset, the Adversary

is the tempter and the instigator of increasing opposition and evil. The first two verses of Genesis intimate that this earth may have been the theatre of the angelic rebellion and defeat and blight. In that case the appearance of the Tempter, and his success in deceiving our first parents, must have a divine meaning with regard to the revelation of God's mercy and justice, which is designated by that strange phrase "the mystery of iniquity." We find the operations of the great Adversary in these successive ages, are closely confined to the imitations of these successive manifestations of Divine grace and power. Thus in the first Age of Law, when man had experience of Jehovah's presence in Eden—the serpent deceived by denying the Word of God concerning the forbidden fruit—"Thou shalt not surely die,"—and with such art did he persuade, that our first parents fell from the state wherein they were created, by sinning against God. And after the first revelation of Grace, he stimulated the rejection of the appointed sacrifice and the substitution of man's best works to secure the favor of God. The increase of human power and culture, and enlargement of forces, under the stimulus of the Evil One, are seen in the progress made and the communion entered into with evil spirits to produce human giants of such lust and greed, as to attempt usurpation of Divine claims, requiring the interposition of judgment.

The following Age illustrated similar tactics of the enemy in denial of God's work—disobedience to His will and rejection of His messengers, ending in the sensuality, and the hardened blindness of Sodom, thus drawing the "Vengeance of eternal fire." Still more evident revelations of this ruling principle of the great Tempter, are seen in the exodus of God's people from Egypt. The purpose to deceive in imitation of Divine acts was so persistently followed, that the Egyptian magicians are quoted as being the ancient masters of our modern necromancers.

The fifteen centuries of the Jewish Age are full of the attempts to deceive, delude, and, if possible, destroy the children of God. The operations of Satan in all these varied forms of seduction and delusion, indicate his malignant subtlety, fierce hatred, and determination, if possible, to thwart and to destroy the almighty purposes and plans of God's grace. In this age, the plots against the life of our Lord—in his infancy—in the temptation, the Garden and the Cross, fully show the grand aim and end of the "mystery of iniquity." We are warned repeatedly in this present age, of the demonic opposition and assault of Satan. We are told, he will assume the guise of an "angel of light," to deceive the elect of God, were that possible. We are exhorted, "not to be ignorant of his devices." Nothing to-day bodes more evil to the Church of God, than ignorance of these methods and purposes of the great deceiver. The increase of earthly and human inventions, supplementing plain facts and truths of the Gospel and setting them aside as not in harmony with the present advanced modern human thought—is one of the latest—as it is one of the oldest of the satanic deceptions.

IV.—The culmination of the conflict of the *ages*, is revealed as the closing event of the present age.

We are in the twentieth century of the Christian Era; a longer period of time than any preceding epoch.

The New Testament marks the terminals of this age: The *first* coming of Christ in humiliation; the *second*, coming in glory. The one begins—the other ends this dispensation. In the *first* our Lord appears the Sin-bearer. In the second, He is manifested apart from

sin. We are told, The "mystery of iniquity" is still working, but not yet revealed in his anticipated victory, because the Holy Spirit in gathering out the Church, holds him back from his complete revelation as the wicked one (2 Thess. 2: 9).

A Missionary's Welcome back to her Mission Station.

PORTION OF A LETTER FROM MRS. GRACE STOTT.

AFTER nearly a week spent in Shanghai upon my return there from Chefoo, the long-looked-for day arrived when we should start for dear old Wen-chow. We had pleasant weather and a calm voyage, and arrived about 11.30 a.m., March 2nd. As we neared the jetty we strained our eyes to catch the first glimpse of familiar figures which we knew were there amongst the motley crowd which always gathers on the steamer's arrival. Mrs. Menzies and Miss Young were the first we saw. Nearly all the Methodist missionaries were there, also the native City Pastor and my old cook, whom I knew would be amongst the first to welcome me. There were also a few of the old school-boys, all eager to get the first look. Two chairs were waiting for us, one for me and one for Mrs. Hogg* and baby. In front of my chair were Mr. and Mrs. Hunt, Mrs. Menzies and Miss Young walking, so the chairs had to keep pace with them. All along the route I was greeted with "Zoe Sz-mo has returned!" When the chairs came in sight of the gate two lads who were on the watch, rushed in to announce our arrival. As we entered, what a sight met me! The school-boys lined up on one side holding aloft their C.E. banner. On the other side were the school-girls—over 40 of them, while in front was a great crowd of the Christians—men and women. Just as the chair

entered the gate they burst out singing "Praise God from whom all blessings flow." It was overwhelming. Speech was impossible. I stood with tear-filled eyes, looking on them all and trying to smile upon them. It was long ere the last ones took their departure, for one and all had to be noticed. There were many of my former school-girls with their babies to be seen

and admired. Dr. Liu's wife, now a widow with six children, could hardly look at me for tears, and indeed dim eyes were everywhere; but they were tears of joy and all hearts were grateful to God for bringing me once more back to them in safety. The natives had decorated the compound most beautifully with arches of bamboo and varied colored lanterns and bright silks, making a very pretty sight. My foreign friends who had



THE HANG-CHOW BORE.

The Bore is a high, roaring, crested wave, caused by the rushing of the flood tide up the T sien-tang River. It comes as an unbroken mass of water one mile or more wide, and at times rolls along with a front from ten to twenty feet above the level of the river, at a recorded speed of from ten to thirteen miles an hour. It has been estimated that one and threequarters million tons of water pass in one minute. Temples and priests are maintained to pacify the spirit of the rushing torrent.

not come to the steamer had to look on in patience, waiting in the background till the natives had departed.

It so happened that the United Weekly Prayer Meeting, which is held alternately at the different houses, was that week held in ours, so at dusk the lanterns were lighted and a very pretty sight presented itself. We had a large gathering that night and a spirit of prayer prevailed.

As I entered my old bedroom which had been arranged very prettily for me, I was touched to see an exceedingly handsome work-table made of wood inlaid with bamboo. It was so prettily decorated, the top being a water scene with various kinds of boats, and men fishing. There was a drawer divided into compartments for work and sewing

*Mrs. Hogg (née Bardsley) of Chefoo, a former Wen-chow worker, who has been almost a daughter to Mrs. Stott, accompanied her back to Wen-chow, from Chefoo, for a visit.

materials. There was a ledge underneath also beautifully inlaid and my Chinese name in bold character. A card was attached with the names of Mrs. Menzies, Mrs. Seville, Miss Stayner, Miss Young and Miss Eldridge whose united gift it was. Truly it is given to few to work amongst such a loving people and with such dear fellow-workers.

Sunday was a great day. A thanksgiving service had been arranged, and the chapel was crowded to its utmost capacity. The aisles were filled in with seats, and still a number stood at the back and around the doors, unable to get in. Mr. Hunt conducted the service, making kind reference to the happy occasion. I spoke a few words of heartfelt joy at being in their midst again, then Pastor Tsie preached a most helpful sermon on the words, "Now, therefore, being dead unto sin, ye are alive unto God." There was the old spiritual force and power undiminished, and I thanked God again for giving us such a gift to the church here.

In the afternoon I went into the women's class conducted by Miss Stayner. It was good to see some of the old Christians who had been members over twenty years. In one case even the fourth generation has been baptized and received into the church.

During the last few days the country Christians have been coming in from the districts round about, and many are the requests that I visit them in their homes. However, I shall not begin that kind of work till after the summer is over.

Mr. and Mrs. Hunt are leaving us for Shanghai in a fortnight, and expect to sail for England on April 17th. They are both fairly well but needing a furlough as they have worked hard, giving themselves in a whole-hearted way to the work. They hope to return in the early autumn of next year.

Since 1900—that year of terrible trouble—there has been almost continuous blessing, and the Church membership has increased at the rate of over 100 each year; several new churches have been formed and some new out-stations opened. The Church membership now stands at over 830, while candidates and enquirers stand at over 1,000. Thus there are many new members for me to greet.

One branch of the work seems to have been particularly helpful in developing the Christians—namely, the Christian Endeavor. There is a large men's C.E. meeting held each Sunday morning at 9 o'clock. Last Sunday no fewer than ten took part in prayer. A women's C.E. is just being formed, while the boys' and girls' schools each have a Junior Society.

The girls' school has been greatly enlarged, so that double the number of girls can now be received. We are having to enlarge the chapel soon as it is simply impossible to seat the Christians at our monthly communion seasons. It will be a pleasure if we can do this in Mr. Hunt's absence, and thus relieve him of the strain of building on his return.

There are a few things to make one sad, but upon the whole progress has marked every department of the work, and I am full of grateful thanks to God for what He has permitted me to see in this place.

My hope is to spend about ten months in Wen-chow and then two or three months visiting the stations on the Yang-tse and Kuang-sin rivers. I have seen so little of the work in other centres that I feel it will be of the greatest value to me in my service of deputation.

The great missionary conference is to begin on May 1st, 1907, and if the Lord will I hope to stay for that and return to North America immediately afterwards.

General Review of the Work in Shan-si for 1905.

BY MR. ALBERT LUTLEY, Superintendent of the C.I.M. Work in Shan-si.

POLITICAL.

DURING the spring, summer and early autumn this province was considerably disturbed by Secret Societies, who, under the guise of exhorting to temperance, were hiding the real object they had in view which, according to the after-confession of some of the leaders, was the simultaneous massacre of the officials, and the seizure of the local and provincial treasuries for the purpose of raising a rebellion. Their numbers multiplied rapidly, the people generally being kept in fear through their lawless acts. This lawlessness brought them into collision with the local officials, several of whom in seeking to uphold the law were attacked and their iamens and treasuries robbed. The provincial authorities, awaking to the real nature of the movement, took immediate and drastic steps to suppress it. The leaders were in many places seized and executed without trial, others were tortured, heavily fined, and imprisoned.

In a short time the movement appeared to be crushed, many of their followers openly recanting. It is a cause for much thankfulness to God that during this time of unrest the Christians were practically unmolested. It is evident, however, that forces are working to bring about great and far-reaching changes both in the government, commerce, education and religion of this great people—changes of such a radical nature as will in a few years practically revolutionize the Empire. Whether for good or ill, China is rapidly adopting the outward forms of western civilization. Side by side with this there is a remarkable awakening of a national spirit which is binding the nation into one, and which unless constrained and controlled by God, and led into the right channels by a wise and righteous government may be terrible in its outburst against actual or supposed injustice.

EDUCATIONAL.

The Imperial Edict abolishing the time-honored system

of education which for so many centuries has been the pride and glory of the Confucian scholar brought dismay to the students of this most conservative province. It has found them utterly unprepared, and with practically no teachers ready to give instruction in western methods and subjects. They are like men groping in the dark, without a guide. Many of the schools are closing, and the bewildered mind of the teacher and scholar finds vent in such expressions as "We cannot find the thread," "We cannot feel the way." This feeling is driving them in many cases to seek the help and guidance of the hitherto despised foreign missionary, and deputations wait upon him with polite requests that he become their instructor.

This no doubt will increase, and such pressure will be brought to bear that it will be necessary to exercise great watchfulness lest we be drawn away from the direct work of preaching the Gospel, which alone can save the individual and the nation. At the same time many of our workers feel that if we do not provide one or more schools for the training of Christian teachers, we shall seriously fail to take advantage of the present opportunity. To this end we are hoping to establish a summer normal school for the better training of our Christian teachers, in addition to which the teachers will be expected to pursue a definite course of study and present themselves for examination once every six months. We also hope to establish a central school where Christian lads of promise can qualify for school-teachers or other positions of influence. Will you join us in prayer that the Lord will provide a suitable worker with the necessary training and experience to take charge of this school.

COMMERCIAL AND INDUSTRIAL.

The summer and autumn crops, from lack of sufficient rain were below the average, in some districts being a complete failure. In consequence wheat and other grains have risen fifty to eighty per cent. in price. The present outlook for the next wheat harvest is also not good. The yearly increasing cultivation of opium has attained such dimensions that the prosperity and even the

existence of many is seriously threatened, for with such a large proportion of the best land given up to the poppy, the failure of one harvest practically means that many of the people will be brought face to face with starvation. There is, however, a rumor current that the government has at last determined to deal firmly with this evil, by first levying prohibitive tax on all opium land, also taxing each opium lamp from 12c. to 25c. per month, such steps to be preliminary to complete prohibition. I fear, however, that in the present corrupt state of local administration, very little can be actually accomplished. In the meantime the cultivation of opium is a serious menace to the Christian church. In some districts the cultivation is

so extensive that the Christian's small plot is the only ground on which grain is raised during the early part of the year, the result being that the birds all flock to the Christian's land, and much of the grain is eaten or destroyed. Another serious evil is the injurious effluvia arising from the surrounding poppy fields which, according to native testimony, poisons the wheat and prevents it coming to perfection. Under these circumstances, to a man with a family dependent upon him, the temptation to grow opium is almost irresistible. We are, therefore, considering the possibility of introducing the beet-sugar and cotton industries. A few machines from Japan worked by hand or foot, have recently been introduced by way of experiment.

COAL MINING.

As we write, the whole of this section of the province is stirred to a high pitch by the return of the students from the provincial college, who are spending their vacation in agitation against the concessions granted to a British syndicate in the east of the province. The wildest reports are assiduously circulated to excite the people to resistance, such as, "If the foreigners are allowed to come the present owners will not be allowed to work their mines in any part of the province and coal will become so dear that only the rich will be able to purchase it." It would appear that the agitation is inspired by Chinese students in Japan.



MRS. HSI, WIDOW OF THE LATE PASTOR HSI.

RAILWAYS.

The line connecting near Chen-ting Fu with the main line from Peking to Hankow is being pushed forward to Tai-yuen and is expected to be completed within two years. It is also reported that the merchants and gentry of the province have decided to build a railway running from north to south, connecting with the line mentioned above at the provincial capital, and also with another line at Kalgan in the north-west of Chih-li. Whether they will be able to raise the needed capital and carry the scheme to completion remains to be seen, but that such a scheme is seriously considered indicates the change that is rapidly taking place in the minds of officials and people.

RELIGION.

The discarding of the old system of education mainly consisting in the study of the sayings of Confucius and his disciples, has dealt a blow at the very citadel of Confucianism and has also helped to break down the barrier of self-satisfaction and apathy which has been such a hindrance to the spread of the Gospel. This has now given way to a spirit of enquiry which manifests itself in a more attentive hearing of the Gospel message. The

present presents a unique opportunity for the wide-spread preaching of the Gospel, which, if neglected, may not occur again in our generation. This fact should drive us to our knees in earnest, persevering prayer for an outpouring of the Spirit of God upon the Chinese church and especially upon her leaders, both native and foreign; that she may in the strength of the Lord arise to her mighty and glorious task of winning this great people for Christ. For the encouragement of God's remembrancers we rejoice to report a greater increase than in any previous year since the Gospel has been preached in this province, and this in spite of unrest and disturbing rumors which no doubt kept back not a few.

BAPTISMS.

During the year 324 have been added to the church by baptism in central and northern Shan-si, being an in-

crease of 73 over last year, making a total membership of 1,529 for the districts mentioned. In addition to the above there are about 1500 enquirers under instruction.

CONTRIBUTIONS.

The total amount of native contributions has been tls. 1232.93 or rather over \$1.00 (Mexican) per member. With few exceptions this is apart from contributions for educational purposes.

BIBLE CLASSES.

Bible classes for the instruction of the Christians and enquirers have been held in nearly all the stations, and there is a growing interest in the study of the Scriptures.

EVANGELISTIC WORK

has been carried on aggressively in country districts, fairs and markets, and in the street-chapels. ONE feature of this work which gives promise of not a little blessing is the effort of Mr. Chang-tsi-heng, an Elder of I-shi church, who is devoting himself to the wide-spread preaching of the Gospel in the southern and central parts of the province. He attends the fairs with a large tent, and with the assistance of the Christians main-

tains daily preaching from about 10.30 a.m. to 9 p.m. Mr. Chang would greatly value the prayers of God's servants on behalf of this work. He is desirous of securing two or three permanent co-workers so as to visit places where there is at present no church or mission station.

PLACES OF WORSHIP.

During the year two large central churches have been opened at Hong-long and Ping-iao, each seating 400 to 550 people. Several smaller village chapels have also been mortgaged or purchased by the native church. New villages have, during the year been opened, converts gathered and regular worship established.

THE NATIVE OPIUM REFUGE WORK

under Elder Hsu has been maintained. 1,100 men and women have passed through their refuges and the workers have been encouraged by seeing about 150 families give



LEADERS OF THE OPIUM REFUGE WORK, ESTABLISHED BY PASTOR HSI.

Elder Hsu, Pastor Hsi's successor, is seen in the centre of the second row from the front with his hand on his adopted son's shoulder.



MISSIONARIES RETURNING HOME AFTER THE PROVINCIAL CONFERENCE AT PING-YANG FU.

up idolatry, profess faith in Christ and regularly attend Christian worship. On account of the unscrupulous conduct of unworthy men who have been selling so-called anti-opium pills broad-cast, they have had greater difficulty in carrying on their work on a self-supporting basis, and at the same time securing their main object which is to have the patients in the refuges for a definite period under regular Christian instruction. But for the opportune help of several friends in the home lands, they would have been obliged to close several refuges. I would desire earnestly to commend these native brethren to your sympathy and prayers in their difficult and often trying work for Christ and their fellow men.

THE PROVINCIAL CHURCH CONFERENCE

held in May at Ping-ang Fu, marks a distinct epoch in the development of the work. The conference was attended by over thirty foreign workers and sixty native delegates from all the churches in central, eastern and western Shan-si. The tentative church constitution and rules drawn up last year were reconsidered and with some important amendments definitely accepted by all the churches represented. Another important outcome of the conference was the decision to unite several adjoining stations into district churches for co-operation in educational and evangelistic work, whilst recognizing independence in internal church affairs.

The next Provincial Conference, to be held in May, will be especially for spiritual edification and waiting upon God. While rejoicing in many indications of the Lord's presence, a longing to see greater things has been awakened by the tidings of the Spirit's mighty working in India and elsewhere. As the time for meeting comes round *we earnestly desire your prayers, that the Holy Spirit may mightily endue us as we wait before God.*

THE WORK IN PASTOR HSI'S DISTRICT.

One of the prominent events of the year has been the opening in May of the large central church which will seat 500 or more persons. The two days' opening services were so well attended by the Christians that it was decided to arrange a separate time of meeting for the outsiders who came in great numbers. On the second morning of the conference ninety-six confessed the Lord by baptism. In November a similar gathering was held at Chao-cheng, an out-station of Hong-tong, twelve miles to the north, where very suitable premises were secured for the work last year. The chapel and premises which have been thoroughly renovated were definitely set apart for the Lord's service. About 500 Christians and enquirers gathered for the three days' conference. The subjects for the conference were "Revival," and "Christian Giving." The addresses were marked by more than usual power, and the spirit of the Lord was manifestly in our midst. A spirit of prayer was manifested in the meeting and a number definitely promised to pray until the Lord graciously poured out His Spirit upon the church in China. Seventy-three were added to the church by baptism, and several who had back-slidden were restored. After the conference on Christian giving many promised sums, varying from 300 to 5,000 cash, for pastoral and evangelistic work. These promises amounted to Tls. 100. This conference was followed by a month's Bible-school, which was attended by twenty students. After this class the church officers met together for two days' prayer and conference about the future development of the work. Two of their number were definitely set apart for visiting and instructing the village Christians, and will be supported by the church. Seven men were chosen to be brought before the local churches with a view to their being set apart as deacons. Three of the leading men

were chosen for elders, and Elder Hsu (*see Native group*), was definitely asked to become Pastor of the churches in the western part of the Chao-cheng district, subject to the approval of the churches concerned. Plans were also considered for the better evangelization of the district.

SCHOOL WORK.

Two new schools have been opened during the year, making a total of eight village schools and one central school.

OPIMUM REFUGE WORK.

About 430 men and women have passed through the refuges. As a result of this work several new villages have been opened to the Gospel, and about one hundred families are known to have given up idolatry and professed faith in Christ.

EVANGELISTIC AND CHURCH WORK.

Many of the Christians continue voluntarily to give a portion of their time to spreading the Gospel in their own districts. Several of the leaders also devote the greater portion of their time to evangelistic and pastoral work without remuneration, and themselves meet all expense connected with their work, which is very considerable. With the assistance of several of our Christians,

Elder Chang Chi-heng spent twenty days at the city fair in December, preaching daily from about 10 a.m. to 9 p.m. Large numbers heard the Gospel, the attention and interest in the tent being very marked. Several noted gamblers and opium-smokers, among others, expressed their determination to turn to the Lord.

Mr. Taylor has been in journeyings often, being almost continually visiting the village churches. Mr. King has had charge of the work on the station, the central school and book-room. Mr. Barber, who has spent much of the year at Chao-cheng, is leaving in February for I-cheng to relieve Mr. and Mrs. McKie, who are expecting to go home on furlough. Mr. Briscoe is making good progress in study.

CONTRIBUTIONS.

The total native contributions for evangelistic and church work, exclusive of money given for school purposes, has been Tls. 703.40. The total membership is 678, so that the contributions have been rather over 60 cents per member.

It is with much thankfulness we report that the difficulties and division which threatened the work have been almost entirely overcome.—(We regret that limited space will not permit the printing of the full report.—ED.).

New Year Services at Ku-cheng.

BY MRS. H. A. SIBLEY.

I THINK you will be glad to hear of our New Year meetings and baptisms. Most of our Christians and many inquirers, including those from our three out-stations, gathered on the second day of the native New Year for a three days' conference. After hearty congratulations on all sides and serving tea and sweets, Mr. Sibley opened the first meeting with an earnest address on the Baptism of the Holy Spirit, and the Evangelist followed with an appeal for unity of heart and purpose. We led the hearty singing with organ and cornet, and the expriest, feeling that it was an occasion worthy of his best musical efforts, brought forth the flute, used long in the service of heathen gods, and helped to swell the "joyful noise" in praise to the God of gods. It mattered not to the audience that the instruments played did not harmonize. On the second day the Christians gave short addresses and led discussions on Foot-binding, Definite Giving to the Lord's Work, Volunteer Preaching and Sunday Observance. All being practical and personal we hope there may be definite results.

A "Heavenly Foot Society" was started, joined by both men and women, and there is the promise of many unbound feet in the early future. Some little girls too, whose parents signed the pledge, will never know the horrors of foot-binding.

As to contributions, many pledged to lay aside one cash daily for God's work; some, two or three cash; and a few well-to-do members gave even larger sums outright. This money will be used to carry on the out-station work which as yet is too weak for self-support.

On the third day, Sunday, eleven were baptized at the morning service. Relatives and friends came to see the baptisms, and the chapel and courtyard were packed; so that it was truly witnessing before men. There were eight men and three women among the newly received, and their ages ranged from twenty-three to thirty-one years.

The afternoon service was given up to personal testimonies from the newly baptized men, and again there was a large and interested audience. The old man of seventy-one testified that whereas people said the Christians ate "deluding medicine" at the Gospel Hall, he had been eating that sort of medicine all his life while he worshipped idols, but now his eyes were open. The blind man told of how he used to frequent this very house, before it became a Gospel Hall, attending Buddhist meetings. He would sit with other devotees through the long night hours, with his feet doubled under him painfully, his body motionless and his mind a blank—all for peace. Now at last, this same house had become to him the gate of heaven and he had found peace and forgiveness through the sacrifice of Jesus. A farmer's young son said that the good life and example of his father (a member) had led him to believe the Truth. We hope his mother will soon follow in their steps. His cousin, a young man living ten miles away, told an interesting incident. His grandfather had seen, in a vision, a man who held the Book which taught of the Creator of all things, and who bade him search for the truth. The grandfather being too old, sent his grandson to learn the

foreigner's religion, and the younger in turn now asked prayer for the elder that he, too, might find the Truth.

Perhaps the most marvelous testimony was that given by the ex-Taoist priest. During the dangerous and unsettled time following the Boxer troubles he walked several days' journey to urge his elder brother, our evangelist, to leave the Gospel Hall and the foreigner's religion and seek safety with him in the temple. He would gladly help to support the evangelist's family and all should end their days in peace and plenty. "But," said he, "I came to drag my brother into the dark, and instead was dragged by my brother into the light." He spoke of the evil lives of the priests and thanked God he had been saved from it all, even opium-smoking. God had also added blessings of this life and had given him a wife and a son. Through his influence other priests also are hoping to leave the priesthood. Told by the man himself, the story held the audience spell-bound.

After this service the little company met about the Lord's table, a fit closing to three days of blessing and mutual joy. We have always seemed such a pitifully small gathering, but now, with our new recruits, we make a band of soldiers not to be despised. Although several were absent we numbered about thirty.

This is a time of much unrest in this district, and we were thankful that our meetings were so orderly and quiet in spite of many rumors abroad. The secret societies grow strong and a rebellion has been threatening for weeks. The officials have secured a number of the rebel leaders and have executed part of them, and have thus far frustrated all plans for rioting. The movement, though claiming to be anti-dynastic, is also anti-foreign and anti-everything that will give the out-law a chance for robbery and plunder. We shall be glad of your prayers that quiet may be preserved.

The Testimony of Two Chinese Converts.*

Given by them on the occasion of their Baptism.

FUH TEH-CHIN—31 YEARS OF AGE—A FISH SALESMAN.

"THE description of the man spoken of in Luke 5, 18-26, exactly describes me. He was sick and he was healed; he was a sinner and he was forgiven. For many years I have been a sick and sorrowful man, my headaches have almost driven me to distraction. Though I was somewhat fond of throwing the dice I could hardly be termed a gambler. The first time I heard an exposition of God's commands I felt it was truth and there could not be much better. Then I fell ill again, and casting away my idols I decided to prove the statement of the Christians and call on God. To my own wonderment I got better, and since accepting the Gospel I have been much happier. Truly I can say I have found the service of God better than the service of the devil; and I most decidedly believe that God hears prayer, for in deciding whether for Christ's sake I could give up a whole day's business and observe the Sabbath as holy unto the Lord, I had to pray to God to help me to sell my fish readily on Saturday afternoon, and prosper me again in getting a fresh supply on Monday morning. It was a great venture for me, but the love of the Heavenly Father wouldn't let me suffer, and there is not one in my craft but will tell you I've succeeded better than they; so much so, that they, joking among themselves, discuss the question of coming to 'eat the religion.'" (This is an expression used generally by the ignorant in regard to people connecting themselves with the Christian Church; it is thought that it originated with outsiders seeing communicants partaking of the Lord's Supper). Some one suggested that the good result of his Sabbath observance was perhaps "half from God and half from himself." After a little thought he said, "Well, the thought of the

coming Sabbath was so pleasing to me that I put more 'go' into my Saturday's work, and on Monday morning I felt so fresh after the day of rest and happy fellowship that I naturally had another good day; but the cause after all is God."

YANG CHI-FEI—50 YEARS OF AGE—A DOCTOR.

"In 1900 a man gave me a Gospel of Luke, but I was so stupid then that I didn't know whether 'Luke' was a man or a horse. Great was my pleasure, later, to learn that he was of the same profession as myself, and this fact drew me to him and helped me to receive his testimony concerning the Lord Jesus Christ. But it was not till February of 1904 that the name I bear became a reality in my experience, and I came to 'Chi-fei'—know my faults. Oh! I am a great sinner! The whole decalogue I have broken, and naturally I have an awfully vicious temper. The opium curse had bound me for years, and I feel ashamed when I think of my idolatry. When I came to the Light I threw my 'God of Medicine' and 'Goddess of Mercy' over the temple fence, and I hung up God's Ten Commandments as an outward testimony of my allegiance henceforth to Him alone. I have been trying to set forth the Saviour's grace and power in delivering me from the opium habit by helping to free others. Already twenty rejoice with me in this freedom, and I think of devoting more of my time to this Christ-like work. Surely this is what you mean by salvation. The Gospel has been heaven's gate to my soul, and it has explained to me some of the sublimest things our sage Confucius ever said. Pardon for repentance is wonderful truth. Oh! if it had come a bit earlier to me! Glory and riches I care nothing for, just that I might finish my course with honor, and if the peace of God is in my heart I fear not to suffer a little in body for Him."

*NOTE.—These testimonies, among others, were sent us by Mr. T. A. P. Clinton, Chang-teh, Hu-an.

An Itinerating Trip in Gan-hwuy.

BY MR. A. V. GRAY.

Elder Hsieh and I returned on the 18th from Tong-ching, a walled city forty miles north of Gan-king, where we had over one month and a half of successful work. The friends in Gan-king, especially the new workers in the Training Home, had much prayer in our behalf, and surely the answer came in unusual blessing. Tong-ching is the most important city in our district. Several men of national distinction and honor have come from this place. One was buried in the Westminster Abbey of China. The anti-foreign spirit has always been strong there, but two years ago we noticed a change in the people. Several causes have brought about this change. One of the able men of the place visited Japan, coming in contact with the outside world through the men he met and the books he read. He came home and stirred up others, and as a result three schools for higher learning are being established. A Japanese teacher also, who was not a Christian, but favorable towards Christianity helped to remove considerable prejudice. He has now returned to Japan. Upon our recent visit we found the people approachable and friendly. We sold over four thousand cash worth of Scriptures, books and tracts. As we worked on, the conviction grew upon us that if we had a room in which to preach in the evening and entertain those who came about us during the day much more might be accomplished. We succeeded in renting a large tea-shop that we had wished for two years ago, obtaining the use of tables, benches, etc. The shop is seventy feet long and thirty feet wide, with light, high up-stairs. The back part of the up-stairs can be divided into rooms, and the front will make an excellent reading-room and chapel. The down-stairs, used as a street-chapel, will accommodate several hundred people. The benches already provided seat comfortably seventy persons. The second evening we had over a hundred listeners, and each evening (except two cold, rainy and snowy, dark nights) we had good audiences.

In the evening we began by singing, hanging the hymn sheets, written in large characters, upon our scroll frame. After the singing we preached the Gospel, and after the preaching an invitation was given for all interested to stay and have a cup of tea. Then later we would close the door and have a prayer-meeting, it

being understood that all who stayed would be expected to reverently kneel. Each evening twenty or thirty men remained. Ten or fifteen of this number stayed regularly. We invited any who were willing to lead in prayer. Over ten thus lead in prayer each evening, some regularly. I think some one hundred men stayed; forty or fifty stayed several times each.

One of the interesting cases we met was a Mr. Wang, aged 52, an official employee and a heavy opium-smoker. He had been given some Gospels at Wu-hu, which he had read, and could relate many of the miracles of our Lord. He



BOAT ON THE HAN RIVER.

said he believed the Gospel and at once began to reduce his daily allowance of opium. He reduced it from over 200 cash worth per day down to 24 cash worth per day. One could see he was suffering, but he testified that he had prayed in the night and obtained relief, but feared he could not hold out unassisted; so we invited him to come to us, and for eight days we battled with the powers of darkness. But by Bible reading, hymn singing, and, most of all by prayer, he was delivered of the craving. Many of his friends came to see him and were surprised to see how well he looked.

The widowed landlady (formerly a singing girl, now a middle-aged woman) had quarreled with her step-son, who is joint-owner with her of the tea-shop we

rented. She had the son arrested the week before we came to the city, and the second Sunday we were there they had a great quarrel over the rent money. It was finally settled by the middle men. A few days after we had taken the shop the mother came in and listened to the preaching and began to be interested. She asked for an easy book that she might try to learn to read. Then she became so troubled she could not sleep, and she began to pray at night. The son, also, who had been coming to hear the preaching, began to stay to the prayer-meetings. After a few days I noticed them, mother and son, quietly talking; and one day when we returned to the preaching-hall they were sitting by a table, he patiently teaching her the characters in the first chapter of John's Gospel. Later on we rented the shop for next year without their quarreling, and the son, who was out of employment, has the promise of employment, so the rent is all to be paid to the mother.

One day when out selling books I invited a silversmith to buy a book, and an old lady in the back of the shop called out harshly, "We don't want it," and I went on. A few days after we had rented the shop the silversmith called and apologized for his mother-in-law's rudeness, saying at the same time that he believed the Gospel and was ready to enter the church. I gave him Burns' translation of Pilgrim's Progress, which he and his men read aloud, and as they read and discussed it the old lady (who has wealth and influence) also became interested. She insisted that the son-in-law invite us to a meal. I at first refused to go, but finally went. As we talked the man's mother and wife came outside and listened. The evangelist asked the old lady (over sixty years of age) to come in. We preached to her a long time and she said she believed. They had already bought straw mats and had been having prayer in the home. We knelt and poured out our hearts to God in prayer for the family, city and district. Before we left the city the silversmith, his wife and mother-in-law, had all decided to become Christians, and they were praying daily to the true God. The son-in-law told us that the old lady had removed her idols up-stairs, and had decided not to build a temple that she had been thinking of building.

Will you not help by prayer to complete the work begun, that these whom Satan has deceived so long may be delivered and come out into the glorious light and liberty of the children of God.

Work Among the Women at Kia-ting.

BY MRS. B. RIRIE.

Last Sunday was very rainy and I did not expect many out to the women's meeting but the women's hall was too small to hold all who came. There must have been about sixty, not including thirty women who had to go into the men's meeting because there was no one to teach them.

I have been taking the women by themselves for the two Sunday services. We no longer have a preaching service as a good number who could not read had not much interest because they could not follow the sermon. So we have a Christian Endeavor at 10.30 a.m., followed after a short recess by Sunday School. For the first while we went into C. E. meetings with the men and I enjoyed it very much. There was no trouble about filling up the hour; rather it was difficult to get the service closed inside one and a half to two hours. Sometimes there were three on their feet at once ready to speak. After a while the women's interest lagged because they could not read and had no text ready. So I take them separately now and have begun to teach them to read their Bibles. They can learn a text of only about ten characters in a service, but that will take them through the Sermon on the Mount in a year, and that will mean much. I write the Chinese text on the blackboard and explain the meaning by means of illustrations. The women learn to read it and then memorize it. They are so satisfied with the plan that I think it will work well. We have hymns, short prayers, and personal testimony brought out by questions. When we sing, each verse has first to be read and explained. So you see how slow the women's work is. There are, however, a number who have learned to read fairly well.

We illustrate the S.S. lesson by rude drawings on the blackboard drawn with colored chalks. Nobody went to sleep last Sunday, but formerly I used during the preaching service to have to call out names or go and wake the dozing ones. We often spend a few minutes once or twice during the services in speaking to the outsiders who come in. I am glad to say I do not need to urge them, but just give them the opportunity and each one addresses somebody near her. Scroll pictures are arranged around the walls and they frequently ask to have these explained.

On the second Sunday of the month

we all have the sacrament of the Lord's Supper together, and on the first Sunday afternoon of the month we have a union meeting for all three missions.

The Christians keep the New Year without idolatry. We invited all the members and enquirers with families to tea and cakes and a magic lantern lecture, which they greatly enjoyed. The Mandarin came in a chair to wish us good-bye till the New Year. He need only have sent his card to be polite, but he seemed to want to be cordial. There is such a change in the attitude of the people. The better classes, with a few exceptions, used to look down upon us as the dust under their feet. Now the best of them feel honored by a call. Many, even of the official class, know the doctrine of Jesus to be true and give it their sanction, though not many are yet willing openly to declare themselves disciples.

The ladies visited us in little companies and had tea and cakes, then made a tour of inspection of our new house. The cleanliness and comfort appeal to them, and the Christian women would say to the others, "Now this is what heaven is like." Perhaps I would reply, "Oh, no, this is nothing at all to be compared with heaven," but I am afraid they are not convinced. After seeing the house I say, "Come, I have some nice pictures to show you"; and they gather around their favorite picture-book, and the preferred story is the Prodigal Son. They will listen for an hour or more, and then out of politeness will suggest that I am tired, or they must go to dinner. We find it difficult to reach many of these women from the better homes because they will not come to the general meetings. They are delighted to come to the house or have me go to their homes, but my hands are already full with other work, and there is no one else who is able to help them.

Monthly Notes.

ARRIVALS.

Jan. 22nd, at Shanghai, Miss E. Anderson (returned), from Sweden.

Jan. 23rd, at Shanghai, Mr. and Mrs. Ebe Murray and child, Mrs. Cameron and A. Hammond (returned), Mr. H. W. Sparks, from England.

Feb. 13th, at Shanghai, Mr. and Mrs. D. A. G. Harding (returned via America), from England, and Miss A. M. Munson, from North America.

Feb. 22nd, at Shanghai, Dr. and Mrs. F. H. Judd, Miss L. McFarlane and Miss I. Cormack (returned) with Dr. John C. Carr, and Misses J. E. Macdonald, I. Smith and S. Romcke, from England.

DEPARTURES.

Feb. 5th, from Shanghai, Dr. and Mrs. H. L. Parry and three children, Mrs. W. T. Herbert and child, and Mr. and Mrs. F. Tull and child, from England.

Feb. 10th, from Shanghai, Mr. and Mrs. A. Orr Ewing and five children, from England.

BIRTHS.

Jan. 12th, at Hang-cheng, Shen-si, to Mr. and Mrs. R. Bergling, a son (Wilhelm Elias).

Jan. 28th, at Wan-hsien, Si-chuen, to Mr. and Mrs. J. C. Platt, a daughter.

Jan. 31st, at Nan-chang, Kiang-si, to Mr. and Mrs. C. A. Bunting, a daughter.

MARRIAGE.

Jan. 9th, R. L. McIntyre to Miss Emma H. A. Spiller, at Chung-king.

DEATHS.

Dec. 10th (1905), at Swansea, Wales, B. T. Williams, from blood-poisoning.

Dec. 12th (1905), at An-shun, Kweichow, Robert John Anderson, younger son of Mr. and Mrs. J. R. Adam, aged one year and ten months, from croup.

Jan. 17th, at Ta-tung, Shan-si, Martin, infant son of Mr. and Mrs. Nystrom.

Feb. 9th, at Linkiang, F. Traub, from typhoid fever.

Recent Baptisms.

1905.

SI-CHUEN—	
Kia-ting.....	6
Hsu-ting and out-station.....	3
KWEI-CHAI—	
An-shun and out-stations.....	12
CHEH-KIANG—	
Chin-yun	6
	27
Previously reported for 1905.....	2,502
For 1905.....	2,529

1906.

CHIH-LI—	
Hsuan-hua	4
HU-PEH —	
Lao-ho-keo (Si-kuan)	6
HU-NAN—	
Chang-teh out-station	16
GAN-HWUY—	
Can-king out-station	1
Kuang-teh	4
CHEH-KIANG—	
Feng-hua out-station.....	3
Wen-chow out-station.....	4

Editorial Notes.

THE friends of Dr. and Mrs. Howard Taylor will be interested to know that they left us for England toward the close of April, and that they are now in London. Their going was somewhat sudden and unexpected. Mr. Hoste wrote and requested them to be present at the annual meetings in London, and thus they felt that going to these was an obligation upon them, especially as the meetings would be the first which would take place since their beloved father, Mr. Taylor, was taken away. Hence, they took the earliest steamer available. We are glad to report that Dr. and Mrs. Taylor have made good progress in writing the *Life of their Father*, and that they will continue this labor of love as earnestly and expeditiously as possible.

The annual meetings of the Mission in London, England, took place upon Tuesday afternoon and evening of May 8th. The Hon. Granville Waldegrave (the eldest son of Lord Radstock) took the chair in the afternoon, and Mr. Hoste, Mrs. Howard Taylor, Mr. Joshua Vale, and Mr. Robert E. Wilder were the speakers. Mr. Hoste took the chair in the evening, and the speakers were Dr. Howard Taylor, Miss Leggat, Mr. Orr Ewing, Mr. Montagu Beauchamp, and the Rev. Charles Inwood. The meetings were held in Exeter Hall. These meetings mark the fortieth anniversary of the founding of the Mission. We hope to print some of the addresses in subsequent numbers.

A list has recently reached us from the Mission offices at Shanghai, which gives us the names and birthdays of the children of the members of the Mission who are under eighteen years of age. It is an interesting document, as revealing the marked blessing which God has granted to the family life of the Mission, the gracious manner in which he has preserved the lives of the children in the midst of such adverse circumstances as prevail in China, and the heavy responsibility which has fallen upon the Mission in caring for and in educating these children. All this will become apparent when we add that there were, in March, in connection with the Mission, as many as four hundred and ninety-eight children under eighteen years of age. This is a small army of young people to provide for, in things physical and spiritual. Will not friends pray for the Mission, that it may have wisdom to fulfill its responsibility aright toward these precious lives? And will not friends, in remembering the missionaries, pray specially for the fathers and mothers, and then for their children, asking, in respect to the latter, that they all may be converted while young, and that in due time many of them may become missionaries.

God is ever good to us, as a Mission, in respect to finances, and as good in times of testing as in times of more open prosperity. At the present we would magnify His name by recording the fact that He has been most gracious to us during the course of the present year in answering prayer for funds, giving us a full supply of our needs month by month. This has been particularly true concerning funds designated for the support of our missionaries in China; and nothing ever fills our hearts more full of gratitude and praise than to have our Father in heaven provide liberally for these precious lives.

We give Him thanks for present mercies, and look to Him for future blessings. Will friends join us in offering praise; and will they not continue to unite with us in waiting upon Him, from whom cometh our help? What a word of encouragement that is in Psalm 124, for us who live in peculiar dependence upon God: "Our help is in the name of the Lord, *who made heaven and earth.*" There can be no lack of power in One who created the world, and there will be no lack of supply with One who possesses the world.

The disaster at San Francisco has had many sad aspects about it. From the public press, and more particularly from private letters, we learn that the experiences passed through as the result of earthquake, fire, exposure and hunger, were terrible in their effect upon heart and body. But the saddest aspect about the calamity, it seems to us, is the fact that there appears to have been little recognition, on the part of people at large, of the cause and meaning of it all. In the height of the suffering, some thought that the end of the world had come; and we do not doubt that many Christians saw the hand of God in all that was taking place. Beyond this, however, there seems to have been little thought that God was visiting the city and country on account of sin, and was warning people against impenitence. Men, if we may judge from the present experience, seem to have largely lost the conception of what sin is and of what it calls for. Sad, therefore, as the present judgment has been, it has been far more sad to see that many of those affected by it have not acknowledged it as such, and have given little heed to it. Thus, the real loss at San Francisco, we fear, has not been the loss of houses, great buildings, and business prosperity; but rather the spiritual loss of a people who have been brought face to face with God, and who have allowed Him to pass by without recognizing His presence, and without manifesting repentance before Him. Those who pray, need to remember, not only the uttermost parts of the earth, but also our nation, and especially our great cities.

"Ye are the light of the world" (Matthew 5-14). It is a remarkable fact that Jesus used the same phraseology concerning His disciples, in reference to light bearing, that He did concerning Himself. He said of Himself, "I am the light of the world;" He said of His disciples, "Ye are the light of the world." There is a great difference between the two, the difference of Creator and creature, and between direct and reflected light. Nevertheless, so far as light for the world is concerned, Jesus identified Himself with His people, and spoke of their light, in its purpose and effect, as one with that of His own life. Hence, His two great messages to His disciples were these, "Come unto Me;" and "Go ye into all the world." Come for the light; and go with the light. Hence it is true—let us ever remember it—to go without coming is sinful presumption; and to come without going is sinful disobedience. Have we come; and are we going? Are we receiving light from the risen Christ, day by day, and then are we going forth into the dark places of the earth to let our light shine? Happy are those who have entered into the inheritance of God's promise: "The sun shall be no more thy light by day;—but the Lord shall be thy everlasting light, and thy God thy glory." And twice happy those who daily fulfill the word of the Lord: "Among whom ye shine as lights in the world."

CHINA'S MILLIONS

Apostolic Example.*

BY THE LATE REV. J. HUDSON TAYLOR.

Be ye followers of me, even as I also am of Christ."—1 COR. 11:1.

THERE are few, if any, more remarkable records of service than those which recount the work and the spirit of the Apostle Paul; and those records being divinely inspired, come to us with an authority which is peculiarly their own. If any are perplexed by the question, sometimes raised, as to whether the self-emptying life of the Lord Jesus was not a necessity of His atoning work rather than an example for service, no such difficulty attends the life of the great missionary apostle. To few have such personal manifestations of Christ been granted, and by few has His life been as faithfully reproduced.

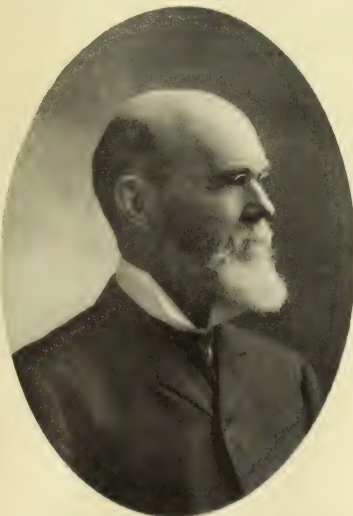
What was the effect of the revelation of Christ on the Apostle Paul? Immediately after his enlightenment he so preached Christ as soon to share in His reproach and rejection. In his ministry among the Gentiles, he *once*, at Athens, sought to deal with the learned on their own grounds, but soon found the failure of that method and abandoned it. Going to Corinth, then one of the most literary cities in the world, he determined to know nothing among them but Jesus Christ and Him *crucified*. His Gospel he determined to preach, not in literary style, but in words which the Holy Ghost taught. He also emptied himself as far as it was possible for any man to empty himself. Advantages of birth, of position, of education—in a word, what things soever were gain to him, those he counted loss for Christ; and glad was he in spiritual battle, to count them all as loss, and dross, and dung;

for the excellency of the knowledge of Christ Jesus his Lord.

And what was the issue? Joy in his own soul, victory in his own life, success in his ministry, and a grand fulfilment of that promise so long ago given to the people of God, "Them that honor Me I will honor"; or, as our Savior said, "If any man serve Me, him will My Father honor." And before his departure he had this testimony that he had fought the good fight, that he had kept the faith, and that henceforth there was laid up for him the crown of righteousness that fadeth not away.

Suppose that, instead, he had envied a Roman villa, and frescoed walls, and marble fountains, and statuettes—had sought for and obtained a courtier's position and a courtier's crown—would he have been the gainer or the loser? Had he not in this life a moral dignity of far greater value—a spiritual joy infinitely transcending the pleasures of the world? Is not his life exercising a mighty effect, even to-day, after the lapse of eighteen centuries? and are not all these things, grand as they are, utterly eclipsed by the glorious welcome the Christian hero received when the sword of Nero liberated his enfranchised spirit for its triumphant entrance into the presence

of the King? Ah, His "Well done!" was a glorious reward, not bought too dearly by a life of poverty and toil and service below. Do we not still hear the echo of his words, "Be ye followers of me, as I also am of Christ?"



MR. J. D. NASMYTH.

A Charter Member of the North American Council of the China Inland Mission.

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Paul to take his first missionary journey, to select for him a companion—Barnabas, "the son of consolation." When he obtained this designation we do not know; but a very characteristic event is recorded of him in the fourth chapter of the Acts. There we find him, as one who was rich, for the sake of his impoverished and tried brethren voluntarily becoming poor, in order that he might succor and comfort them. Did he not thus become a son of consolation? How poor he became we may learn from the words of the Apostle Paul, from which it appears that, declining to receive from the churches the moderate support that the other apostles accepted, he, like Paul, labored with his own hands. Paul claims, moreover, for them both that this was done by them as a matter of privilege, and not of necessity, in the words, "Or I only and Barnabas, have we not the power to forbear working?"

These were the men whom God saw fit to honor with the *first place* on the long roll of missionaries of Christ—these were the men through whose ministry church after church sprang up, and the power of the Gospel over Gentile as well as Jew was most signally manifested—these were the men whom no dangers could daunt, whom Jewish religiousness and Gentile superstition essayed in vain to silence and overcome.

Let us note also that these apostles went about their

work in the same way that their Lord and Master had done. He coming to men became man, and, further, being personally sent to the Jew, he became a Jew. The apostle, on the other hand, being already a Jew, had to labor specially among the Gentiles. Did he then live among them after the manner of the Jews? or did he, as far as possible, assimilate himself to the objects of his ministry? He answers this question himself in 1 Cor. 9:—

"19. Though I be free from all men, yet have I made myself servant unto all that I might win the more.

"20. And unto the Jews I became as a Jew, that I might win the Jews; to them that are under the law, as under the law, that I might win them that are under the law;

"21. To them that are without law, as without law, (not being without law to God, but under the law to Christ,) that I might win them that are without law.

"22. To the weak became I as weak, that I might win the weak: I became all things to all men that I might by all means save some.

"23. And this I do for the Gospel's sake."

It is noteworthy that after this remarkable declaration the Holy Spirit, by the Apostle, exhorts us likewise to "so run that ye may obtain." We confidently believe that there is a secret here which would often have spared tried workers the disappointment of years of unsuccessful labor.

The Seventh Annual Report of Chang-teh Station.

BY MR. T. A. P. CLINTON.

IT is with feelings of gratitude to God we present the Seventh Annual Report of the Chang-teh C.I.M. mission. Boundless opportunity, respectful treatment and a hearty willingness on the part of the people to listen, are among our causes for thanksgiving. The Sabbath services, Wednesday night instruction class, and Saturday evening prayer meeting have been maintained through the year, and fourteen believers have been received into church fellowship.

The ordinary church collections show a slight increase and the sum of \$35 was specially contributed, for church improvement. When these improvements were completed a beautiful tablet with the inscription in gold "Glory to God," was presented by an old worker, and hung over the pulpit. The Christians love their church, for apart from ordinary services they frequently make it their place of prayer.

Bible and tract sales have been very good, viz.:—98 Bibles, 208 New Testaments, 6,055 Gospels and other Scripture portions, and nearly 20,000 tracts, calendars, posters and leaflets. These figures, with the exception of the number of New Testaments sold, show a very large increase on the record of any previous year. Almost with every Bible and New Testament sale we have had personal conversation with the purchasers, and frequently no objection has been raised when we have engaged in prayer. We are deeply indebted to the British and Foreign Bible Society for their liberal help. This is one of the most pleasant departments of our work.

A class for women has been held after the Sunday morning services and on Wednesday afternoons; but curiosity having been satisfied in seeing the foreign lady, attendances have dwindled considerably. Two women, the first-fruits of the work for them in this place, have been baptized, and both of these are exercising a good influence.

Apart from the invaluable assistance of our paid evangelists, we have had a great deal of help from various church members, particularly from Mr. Sheng, the silversmith. Christians and unbelievers alike look forward with delight to his Sunday evening evangelistic address. We can never cease marvelling at the power of God exhibited in this man's reformation.

About the middle of the year a synopsis of a proposed Bible knowledge examination was issued, and the examination declared open to all competitors. The gift of money for eight handsomely bound Mandarin Bibles enabled us to make an attractive prize list. A preparation class was started, but the memorizing had to be done privately. We have been amazed at the results. The first competitor, a young Christian farmer, went through the whole thing with only the slip of three characters, and that meant the repeating of selected portions of Scripture from Genesis to Revelation, which lasted two full hours. Three others who followed did equally well, so it is absolutely impossible to declare a first prize-winner. Others have yet to come forward, who, like the rest, have worked strenuously during the last six months. Apart

from the valuable prizes offered, these men have their minds richly stored with Scripture, and the effect is very striking, especially in the language used in prayer.

We regret that more itinerating has not been done in the immediate vicinity of the city, but this is impossible as long as the district and out-stations on the other side of the Tong-ting Lake have to be supervised from here. An aggregate of 2,883 English miles has been travelled by the foreign workers in seeking to minister to the needs of these far-away places, and with the depletion of workers from the base, work necessarily suffers.

On the retirement of Mr. A. P. Quimbach, from Nan-chow, Mr. Chapman removed to Chang-teh, and the district on the north of the Tong-ting Lake which had been constituted an independent centre last year, came again under the old régime. This adds double work and greatly increased responsibility.

The Gospel has been preached in these parts for twenty years and the time of harvest has come. Dorward, James, Dougal Lawson, Hunter and Bruce sowed the seed which to-day seems ripening in such a manner that it taxes our largest efforts to gather in even a little of the increase. During the year, again and again we had to turn deputations sorrowfully away with the answer that it was impossible for us at present to come to them. But this does not dampen their ardor. In almost inaccessible places we hear of little groups meeting for prayer and praise. Within a radius of fifteen miles of Shih-sheo, God's light has shined into the darkness, and people by the score are casting away their idols. At three of the out-stations we baptized fifty-one believers, and at another place a good number await us. Several Christian women

are desiring admission into the Church, but it was thought advisable for them to wait till the spring when Mrs. Clinton will accompany me on the next tour.

The liberality of these country Christians is very gratifying. At present most of their offerings goes to their building and improvement fund, but we hope in a year or two this work will be almost self-supporting.

In our recent visits many features strikingly similar to the Welsh Revival came under our notice. In past years such a dull monotony of so many attendances at worship, and so much catechism learnt, etc., was given by evangelists and enquirers as recommendations for baptism. But now, while the required work is prepared better than ever before, such heart-stirring experiences are related of God's dealing with the awakened soul that we dare not doubt. Heathenism seems dumb before the movement, but to our great anxiety the Roman Catholics are showing much hostile jealousy. It must not be supposed that it is all plain sailing in a mission station. At times difficulties of a most perplexing character confront us, calling for immediate action, and a mistake at such a time might lead to serious consequences.

During the year one of our members was called to higher service, just seven weeks after his baptism. But the sting of death was taken away by our brother's glorious testimony at the end, and the abundant entrance granted him into the everlasting kingdom of our Lord Jesus Christ. The Christians seemed almost exuberant in their joy, and saw only the glory side of the visitation.

It has given us great joy to welcome a new worker, Mr. Owen, from Wales. His coming has cheered us, for he brought with him a breath from the great revival.

A Letter from Mrs. K. P. Shapleigh.

BELOVED FRIENDS,—This letter must begin with a note of praise to our faithful God. Since writing my last circular, February has come and gone—a month, as you know, full of tender and vivid memories of a year ago, and which one had dreaded somewhat passing through, even while longing that He whose grace had been sufficient all the year should be glorified at this time when "more grace" would be needed. Let me say here to His glory that each of the anniversary days which might have been so dark, was shot through with many a ray of the sunshine of His love, and one was enabled to look up, to think of the perfect happiness of the dear ones gone before, and to remember that the separation is only till He come! You can well understand that it was almost like living over again the experiences of a year ago, and that on the date of my leaving Gan-king a new chapter and a new life seemed opening before me. Thank God I am not stepping out alone! The following lines, handed me by a dear friend on my boy Brooks' "heavenly birthday," beautifully express the truth.

1906.

"Even there shall Thy hand lead me,
And Thy right hand shall hold me."

At the breaking of the morn,

At the dawning of the light,

By the side there standeth One,

Standeth veiled from mortal sight.

'Mid the shadows dark and dim,

Give thy trembling hand to Him:

He will lead aright.

Side by side for evermore,

Pressing onward to the throne;

Naught remains for thee to fear,

Though the pathway be unknown.

By the waters clear and still,

Through the valley, up the hill,

Not a step alone!

And now, dear friends, may I ask your prayers for grace to continue. With me is El Shaddai, the God who is enough. Pray that I may never forget this—that I may be strong with the Lord and in the strength of His might—and that Jesus may triumph in my life. Again let me say what comfort and help comes to me with the knowledge that I have a place in your intercessions.

When I last wrote, Miss Henry and I were in Tai-hsing, finding it hard to face the prospect of leaving, as we had

to do the last week in November. There was joy in coming back to our South Gate home and work, but it was not easy to leave without a leader or teacher the dear interested ones in Tai-hsing, a few of whom we trust are really born again. Mrs. Chen, who was so eager to learn, and whom we called "Solid Comfort," has been very sick this winter, but is better now. Mr. Tai, for whom we desired your prayers, left us last Tuesday after a few days' visit. Though very friendly toward us, and glad to have intercourse with foreigners, his proud heart is as yet untouched, and his scornful attitude towards the Gospel is painfully evident. Of course he attended the Sunday classes and services, and both the Sunday School lesson and Mr. Saunders' message in the afternoon seemed specially suited to his need. Miss Henry had a long talk with him before he left, and now we are daily asking that the Spirit will convict him of sin and break his heart. It is so awful to see the self-sufficiency and resistance of the Truth.

Dear Mrs. Chang we have not heard from recently, but we are hoping soon to send the helper, Mr. Li, to visit Tai-hsing and the surrounding district, and then we shall know of her welfare and that of interested ones in the country.

And now you want to hear of our work in Yangchow, and be introduced to our dear Christians. This city is generally admitted to be a peculiarly hard place—a veritable stronghold of Satan. Hardness of heart and indifference to the Gospel, if not open opposition, combined with a strong anti-foreign feeling have kept the work from going forward in any marked degree. Many have been the trials and heart sorrows, as seemingly hopeful enquirers have gone on up to a certain point, and then have, as it were, been pulled back by the enemy of souls into bondage worse than before. Yet those who have labored long and have seen little fruit as yet have the comforting assurance that no seed-sowing is in vain—that a harvest is sure to come, and at this time when God is visiting India and other

lands and the fire of the Holy Spirit is being kindled in hearts cold and hard before, we are asking and confidently expecting Him to come unto us. It will be a real strength and comfort to us to know that you are helping by prayer. Ask that each of the Christians may be stirred and quickened and that conviction may come upon the many in and around the city who have heard and heard again but have never repented and believed.

I wish I could send you a picture of our helper, Mr. Li, and his family. He is not a brilliant or particularly able man, not pre-possessing in appearance or as a speaker,

but he is a faithful worker, and really has a love for souls and a desire to spread the Gospel. We do thank God for him and bespeak your prayers on his behalf as he witnesses in the street-chapel daily, in the country, and on his frequent trips to the different out-stations. We long to see him enjoying the life *more abundant—possessing his possessions* in Christ. This we want, too, for his dear wife, one of our women helpers, a bright, impulsive girl, very earnest at times in her preaching, needing to be more under the Spirit's rule. They have two lovely children—a boy and a baby girl.

Mrs. Chang, who has been a Christian forty years, and was baptized by Mr. Hudson Taylor, is a great joy to us in that she has a keen appetite for the study of God's Word and loves to search the Scriptures. Miss Henry is teaching the Book of Daniel now and it is beautiful to see her

eagerness to learn and her grasp of the truth. There is a very real need, however, of the *melting* power of the Spirit in her heart and life, that the *gentleness and meekness* of Christ may be manifest; the *fragrance* of the Rose of Sharon. Pray that she may realize her need.

Li Lao-t'ai, the helper's mother, was a very satisfactory pupil last fall, coming daily for teaching and repeating Scriptures better than any of the others. Now there is a coldness, a losing of the first love, sad to see. Pray that she may be awakened to see her true condition in God's sight.



C. F. WHITRIDGE OF MELBOURNE.

The late Secretary of the China Inland Mission for Australasia. (See page 72.)

There are three women by the name of *Uang* in the church. The eldest of them lives a little way outside the west gate of the city, about two miles from our house. She is fifty-six years of age, a dear, lovable woman, really desirous to see souls saved, though not always quite consistent in her own Christian life and walk. Unlike Mrs. Chang, who is fifty-two, she has never wanted to learn, and has almost run away from teaching, so that she is not the growing and stable Christian to-day that she ought to be. We are deeply thankful that she has of late shown an eagerness to requite the Lord's great goodness to her. Her husband is not a baptized Christian as yet, but comes regularly to meetings. Not long ago she came in very full of something, we could see, and it proved to be this, "The Lord has showered grace upon us all these years, and to show our thankfulness we want to give up one of our rooms for the preaching of the Gospel." We did not say her nay, but rather praised God for this new opening and opportunity to reach the people of that district. The little "hall" is open now, and Miss Henry goes out each morning to preach there, and also at Liu Ta-ie's little place further on.

This Liu is perhaps the brightest and truest of any of the Christians—a poor, diseased man, often suffering intense pain, and slowly dying, but so loyal and true to his Lord and faithful in telling the Gospel story. He built himself the room now in daily use as a preaching-chapel, and there witnesses to the men who come in on their way to and from the city. His relatives have treated him very cruelly at times; *wanting* him to die and trying to starve him. Dear, patient, suffering soul! I love to think of the reward that will be his and how glad the Lord will be to have him up yonder. He is a regular attendant at all the Sunday services when weather permits, though the long walk here and back must be very exhausting to one in his condition. Truly his life is an example and a rebuke to many in our home lands.

It is a great joy to have these two places to visit daily. Just now there is a theatrical performance going on near Mrs. *Uang*'s, attracting hundreds of people, and affording us good opportunities among the women. Miss Henry goes out in the morning and I in the afternoon, with one or two of our Christians, while the helper is there all day for the men. We so appreciate having Mrs. *Uang*'s home at such a time, for we could not be outside in the crowd, and as the women come in, a few at a time, or sometimes in numbers, we can talk with them quietly and get them to listen. This is really my first experience in going out alone among so many, with the responsibility of giving the Gospel message to these dear women, some of whom had *never heard before*. It is an intensely solemn fact that the words spoken are a savor of life unto life or of death unto death—that these souls having heard the truth are put under new responsibility. We cry with the Apostle Paul, "Who is sufficient for these things?" "Our sufficiency is of God who also hath made us *able* ministers." Do you see, dear friends, how you need to pray for us as we sow the seed, and for those in whose hearts

it is sown that the soil may be prepared—that the Lord may open their hearts to receive and believe. Satan stands ever ready to snatch away or choke the seed, but by *prayer* in Jesus the Victor's name he may be baffled, his wicked devices brought to naught and many of his captives released.

As I looked into the dark eyes of a lovely, intelligent young woman, and told her of Jesus' dying love and sacrifice for *her*, how one longed to *make* her believe. It seemed so awful that she should not realize the vital importance of the message and its application to her. Except the Holy Spirit were behind the "foolishness of preaching" how useless it would be. How utterly dependent we are upon *Him* to carry the Word home. It was hard to leave for home the other afternoon, for outside the door and here and there along the way, we met women who were willing to listen and to receive tracts from us. Will you pray for these tracts and hymn sheets of which we distribute so many, that God will bless and use them. They give the essential Gospel truths in very simple language. Larger tracts, Scripture portions and books are *sold*, not given away, as the Chinese value far more anything they have paid for—but these tracts we scatter broadcast, that *all* may have an opportunity to know.

But I have not told you about Mrs. *Uang*, number two, a widow, forty-six years old, and a very bright and devoted Christian until a few years ago. The story of her conversion will, I think, interest you. She was the wife of a petty Mandarin who truly loved her and let her have her own way in everything. While in a Buddhist temple one day she saw an idol with one of its arms broken off and said to herself: "If this idol cannot mend its own arm it certainly can do nothing for my soul!" As she went out she saw the arm lying on a rubbish heap and her conviction deepened that it was useless to worship man-made images. That night in her home she prayed fervently three times: "O, true Spirit, show me the way!" and soon after had a dream in which she saw three people enter the door, the one in the centre being dressed in white. Immediately the paper "Goddess of Mercy" rose as if to take her departure, and in answer to Mrs. *Uang*'s protest said: "I must go; that is Jesus!" The next morning Mrs. *Uang* came to the preaching-hall and asked the Christian woman at the gate what kind of clothes Jesus wore. "White" was the reply. "That corresponds," said Mrs. *Uang*, and home she went to pray every day, in her own untaught fashion, to this new-found Jesus, of whom she had barely heard before her dream. Six months later she came again, found Miss Henry alone and listened long and with quiet attention to the Gospel. Finally she said very decidedly: "I believe this Gospel." "Well if you believe will you come to our meeting to-morrow?" "Yes," and come she did and has been coming ever since. Her husband made no objection to her becoming a Christian, in fact he encouraged her intercourse with the missionaries, having himself received great kindness at the hand of the foreigners,

French people, when carried captive to Shanghai at the time of the Tai-ping rebellion. For months he was an invalid, and before his death his wife had the joy of seeing him accept her Jesus as his Savior. Left almost penniless the dear woman sold some of her husband's things on the street rather than go into debt, and many were the answers to prayer she had and ways opened up for her by the Lord. Often she would fast as well as pray and one day came to Miss Henry asking that they might spend the morning praying for her enemies. Sad to say, with a change for the better in her temporal affairs there has been a change for the worse in her spiritual condition.

She lacks the fervor of love and devotion she once had, and has lost blessing through compromise with the world in some points. Her eldest son, a young doctor, was married not long ago, and she has just come back to us after living with the new daughter-in-law for a time. Do pray for her full restoration. We long to see her rejoicing in the Lord once more.

Let I weary you with too many details, dear friends, I will close this already lengthy letter here, reserving for next time the descriptions of our remaining Christians and enquirers. We need your prayers and thank you for them.

Aboriginal Tribes in South-west China.

BY E. AMUNDSEN, THE BIBLE SOCIETY'S SUB-AGENT IN YUN-NAN FU.

From "The Bible in the World," Organ of the British and Foreign Bible Society.

A FEW months' travelling appears no small undertaking to a European, who associates it with the adventures of an explorer or the roving of a globe-trotter. But such a journey seems quite an ordinary thing within the Chinese Empire, where people will travel for months to bring a distant relative or collect an old debt. Even after a man has been put into his coffin it will start on a journey across the Empire, conveyed by steamers and junks and coolies, until at last, near his old homestead, it reaches the lucky spot for his grave. Little notice, therefore, is taken of travelling in China, and I only speak of my own experiences in the hope of interesting others in the work in which I am engaged. I encountered nothing romantic or even eventful; the very scenery was often depressingly monotonous. Nevertheless, the tour as a whole gave me great encouragement.

Starting from Yun-nan Fu, it took me eight days to reach the frontier of Kwei-chow. Passing through the border town and ascending the pass to the massive boundary gate, I left Yun-nan behind me. Up to this point my journey had been through rich scenery, across level country dotted with groves of palm and pine, bamboo and cypress. Now the plains of Yun-nan Fu, Yang-lin, and Chu-ching with their shady rivers and smiling lakes, swarming with fish and fowl, lay behind, and before me spread a prospect of deep valleys and mountain ridges. I had ten days of travelling through scenery which grew more wild and

waste before I reached the next mission station at An-shun. A few poverty-stricken villages were generally passed on each day's march. On the third day I heard of a market, and I diverged from my road northwards to

reach it. Here, to my great surprise, I found thousands of people, aborigines in their quaint costumes, as well as Chinese, gathered on the mountain-side without a dwelling-house anywhere in sight. I soon became a centre of attraction, the people almost trampling upon us in their curiosity to see the stranger and the strange wares which he offered at such a ridiculously low price. For an hour or more we kept on handing out our books and answering questions about them. My coolies helped to guard the Bales of Scriptures, receiving and counting cash, and shouting to the people to stand back a little. That day's sales amounted to 1,170 cash, which sounds a big number, but which is only equal to about 75 cents. I felt sure that I was the first to offer most of these people the message of salvation through Christ.

I found myself now in the most mountainous district of Kwei-chow. The hills all the way through to Kwei-yang rose in the shape of gigantic pyramids.

The rode to Lang-dai, which is the first city on the main road to Kwei-chow, lay through an immense basin about 4,000 feet deep, which took us about three days to cross. This basin, watered by a great river flowing south, provides the province with oranges of a very fine quality.



HUA MIAO GROUP.

Much of the wealth of this tribe is carried about on the persons of the women and children. The ornaments are of silver and are cleverly made by the silversmiths of the tribe. The women wear beautifully embroidered garments.

and sugar-cane is also cultivated. In this region the Miao aboriginal tribes predominate. The city of Lang-



ABORIGINES.

dai stands picturesquely on a narrow plain, dotted with pyramidal hills which are surmounted by primitive forts. Here, as elsewhere, the people proved friendly and bought my Scripture portions freely. Two marches farther eastward we reached Tsen-lin, a busy, prosperous city, built of white limestone, with a splendid main street sixty feet wide. I found the people willing to purchase my books. The China Inland Mission has an out-station here, and in the evening several of their adherents came to the inn and invited me to speak at the chapel which they themselves have provided. I found it crowded with eager listeners, and after a good meeting we sold more books. As these native Christians escorted me through the streets, people asked who I was, and they answered cheerily, "This is our pastor." They take for granted that a foreigner is a missionary.

Next morning we passed on to An-shun, a city of about 40,000 people, prettily situated among pyramidal hills crowned with temples and pagodas. The city walls, as well as most of the buildings and ornamental gateways, are of white limestone, and the broad streets are full of life. Here I was much cheered by seeing the work of the China Inland Mission, which carries on a promising mission among the aboriginal tribes, not only in the city but in scattered districts, sometimes eight days' journey away. Here I witnessed an interesting sight. On Saturday the Miao Christians arrived from a distance, bringing with them their provisions for the Sunday. Young women in most curious costumes, patched together with many colored strips and squares of cloth, and with their legs

wrapped round with cloth enough for a whole dress, came walking in the hot sun to attend the Sunday services. The China Inland Mission have also a number of Chinese church members, who at first found it hard to admit these despised Miao aborigines on an equal footing. Their prejudice has, however, been quite overcome, and they gather side by side as one family round the common standard of Christ.

This fact stood out in striking relief on my return journey, when the native Christians from most of the out-stations gathered by hundreds to a conference at An-shun. The mission compound simply swarmed with them, and the church was filled to its utmost limit. Many able addresses were given both in Chinese and in Miao. As I looked down the church and saw the different tribes of Miao, I could not help thinking of the Tibetans, to whom they bear a striking resemblance. The Miao have a special gift for singing, to which the Chinese are quite strangers. Some of them spoke touchingly of the Lord's dealings with them, and told how they were persecuted by their heathen neighbors. One man said that since he had become a Christian he had lost his cows and his horse, and worst of all, in addition to his other trials, his son had recently been devoured by a wolf. This poor man found comfort in reading the Book of Job, whom he recognized as a companion in tribulation.

Right up in the north-west of Kwei-chow and in the north-east of Yun-nan, a remarkable movement has begun among one of the lowest and most despised of these aboriginal tribes, called the Hua Miao. These people are



CHIN MIAO WOMEN.

going in hundreds to the mission stations at Chao-tong and An-shun, asking to be taught the Bible. They are

very eager to learn to read, and out of their poverty spend a good deal of money on books. Mr. Pollard, of Chaotung, has asked us for a grant of 1,000 Gospels for these people, who, he says, have not a foot of ground which they can call their own. The British and Foreign Bible Society has undertaken to support in that district a Miao Bible-woman from the An-shun church. Her husband and daughter are also Christians, and the husband will be supported from the church at An-shun as an evangelist.

Three days' more travelling along a good road, almost level, brought me to the capital, Kwei-yang. Here I stayed only one night, leaving in a snowstorm next morning for Chen-yuen Fu. This part of the journey was trying on account of the snow and cold winds. Our sales were very poor though we passed through large villages and towns every day. The road here is seldom level for five minutes, and lies over grass-covered hills almost bare of other vegetation. I went by the spot where Mr. Fleming, my former missionary colleague in Tuh-shan, South Kwei-chow, was murdered. The Chinese persuaded the Miao to commit this crime for them. The people are now quite friendly again.

In the south of Kwei-chow a wonderful work has sprung up, encouraging us to hope for increased circulation of God's Book. A colporteur, subsidized by the

British and Foreign Bible Society, has been installed under the able supervision of Mr. T. Windsor (C.I.M.) at Tsen-i Fu. Mr. Cecil Smith (C.I.M.) is trying to find another colporteur to work the centre of the province, and is also arranging for the observation of Bible Sunday in the Kwei-yang Church—a very excellent example. Mr. Adam (C.I.M.), of An-shun, has also engaged a man to work the difficult but immense field lying south, west, and north of that city. Although he fears that sales will be small, that does not seem a sufficient reason for not making the attempt, since the west is the most neglected part of neglected Kwei-chow. Under this arrangement we shall have one colporteur for every two millions or more in Kwei-chow province, whereas in Yun-nan we have only one colporteur for every four millions. Moreover our Bible-sellers in Kwei-chow will work under missionaries who have many years' experience. All these colporteurs need our earnest prayers that they may be able to sink their personal interests in the interest of the noble work they are taking up.

I have barely touched on my journey, which occupied two months and a half and covered 1,125 miles, through sunshine, snow, ice, fog, rain, and mud. Yet these few notes may suffice to indicate how immense a work faces the Bible Society in this one corner of the China Agency alone.

An Appeal on Behalf of the Chinese in Japan.

TO THE MEMBERS OF THE FOREIGN MISSION
BOARDS AND SOCIETIES IN ALL
CHRISTIAN LANDS.

The students are the most influential class in China. Heretofore they have been also the most conservative. There is no better index of the change which has come over the Empire than that afforded by the remarkable exodus, during the past two years, of Chinese students to Japan. They have now reached the number of 8,620. Probably there has not been in the history of the world any such migration of students from one country to another in an equally brief period. These students are from all parts of the Empire, seventeen out of the eighteen provinces being represented. They belong to the educated and official classes. They are bound in the future to influence mightily every missionary interest throughout China. The whole missionary body of China is involved, therefore, and deeply concerned in what is to be the nature of the influence which these students are to exert upon China when they return.

They are living in Tokyo amidst dangerous conditions, tending both toward extreme radicalism and great immorality. The good influences which might come from Japan are practically shut off from them, because the Chinese students have but little knowledge of Japanese or English, while the Japanese do not speak Chinese. Moreover, the Japanese were not ready to receive so many visitors into Tokyo, and not only were dormitory accommodations not provided, but even decent boarding houses

could not be obtained in sufficient numbers to house the students.

There are in Japan a number of radical and revolutionary Chinese politicians who are refugees from China, and who are filling the minds of the students with fanatical anti-Christian and anti-foreign ideas. The students are, therefore, in danger of becoming a real menace to China and a serious hindrance to the missionary enterprise.

Notwithstanding these circumstances, the students are in a peculiar sense accessible to any tactful and friendly effort on their behalf which may come from China. They are away from home; centred very largely within one section of the city of Tokyo, and eager to learn. It is of supreme importance that adequate effort be made at this time to bring the claims of Jesus Christ before these men.

We have learned, therefore, with profound thankfulness that the General Committee of the Young Men's Christian Associations of China, Korea, and Hongkong, on which are representative missionaries from all parts of China, has determined upon such an effort. This organization seems to us a providential one for undertaking a work of this kind.

At a recent meeting of the Shanghai Missionary Association we were appointed as a Committee to call the attention of the Boards of Missions throughout the world to this great need, and to ask their hearty co-operation with the Young Men's Christian Associations in this

enterprise. The work lends itself especially to inter-denominational effort.

We would urge the Boards to allow some of their missionaries and Chinese workers to give assistance to this undertaking. Some missionaries while passing through Japan might be able to delay for several weeks for a series of addresses; others might go over to Japan for a similar purpose; and a few men might be assigned for a time to this work. The recent co-operation of the missionaries with the Japanese Young Men's Christian Associations in the work among the Japanese troops in Manchuria affords a valuable example as to results of such co-operation.

We would also suggest that the Boards and Societies make known through the Press, and in other ways, the

Rev. Franklin Ohlinger, Methodist Mission.
 Rev. A. P. Parker, D.D., Methodist Episcopal Mission, South.
 Rev. W. A. Cornaby, English Wesleyan Missionary Society.
 Rev. J. R. Hykes, D.D., Methodist Episcopal Mission (Agent American Bible Society).
 J. N. Hayward, Esq., China Inland Mission.
 Rev. C. J. F. Symons, B.A., Church Missionary Society.
 Ven. Archdeacon A. E. Thomson, American Church Mission.
 Rev. S. I. Woodbridge, American Presbyterian Mission, South.
 Rev. R. T. Bryan, D.D., American Southern Baptist Mission.
 Rev. D. MacGillivray, M.A., B.D., Canadian Presbyterian Mission.



needs of the enterprise, and thus open up the way for contributions towards its support. These may be sent to the Honorary Treasurer, Rev. A. J. Walker, Shanghai; or to the National Committee of the Young Men's Christian Associations of England and America.*

We would also emphasize the fact that the enterprise is one of great difficulty and must fail unless the workers are under the special guidance of God's Spirit; and, therefore, there is no service which can be rendered to this undertaking more important than to arouse in its behalf a spirit of prayer among Christian people throughout the world. With Christian greetings, we are,

Yours faithfully,

Rev. Ernest Box, London Missionary Society (President of the Shanghai Missionary Association).

G. McIntosh, Esq., American Presbyterian Mission.
 Rev. H. V. S. Myers, D.D., Reformed Church in America.
 Rev. Gilbert Reid, D.D., Mission to the Higher Classes.
 Rev. John Woodbury, Christian and Missionary Alliance.
 J. W. Crofoot, M.A., Seventh Day Baptist Mission.
 Miss M. J. Irvine, Women's Union Mission.
 Miss H. L. Richardson, Women's Board, Southern Methodist Mission.
 Rev. J. Ware, Foreign Christian Missionary Society.
 Rev. F. L. Hawks Pott, D.D., American Church Mission.
 Rev. A. J. Walker, M.A., Honorary Treasurer, the Deanery, Shanghai.
 F. S. Brockman, B.A., Honorary Secretary, 18 Peking Road, Shanghai.

Shanghai, 7th April, 1906.

*The Offices of the American Committee are at 3 West 29th Street, New York City.

Tidings from the Provinces.

News Notes.

MR. STARK writes from Shanghai:—"I regret to have to report that, since the date of my last letter, there has been a recrudescence of Boxerism in a district lying between Wu-uang, Si-ting and Sui-ting, to the south-east of the province of Ho-nan. The unrest extended to the vicinities of Siang-hsien and Yen-cheng, and for a few days the workers at the latter place passed through a time of considerable anxiety. Through the arrival of a large body of the Viceroy's foreign-drilled troops, with a promptness which astonished the people, having been sent by rail from Hankow, I am glad to say the rising was speedily suppressed and order restored. From letters received from Ho-nan and several other provinces, it seems evident that the Chinese Government is exercising vigilance, and its apparent determination to take immediate action in dealing with the proximate causes of trouble may, I think, in view of the power which the officials have over the people, be regarded as in some measure a guarantee against the success of these anti-foreign and anti-dynastic movements. But this indication of the temper of a section of the population in this transition period in the history of China, emphasizes the importance of increasing prayer for the safety of God's servants throughout the empire."

AT KIN-HUA, IN CHEH-KIANG, a native riot took place recently. It was directed against a cotton mill established by some enterprising Chinese. The machinery was all destroyed, and the manager's house was looted. The premises of the different missions were left intact, though they were threatened. Mr. Dickie who is located at the C. I. M. Station there, had sent his wife and children to Lan-ki, but did not consider that the circumstances called for his leaving the city himself.

FROM SHAN-SI, Mr. August Karlsson sends an interesting account of a Bible-school recently held at Tso-uin, where from fifty to one hundred people gathered together twice daily for several days to receive instruction in the Word of God. Four converts were baptized. One of these came from a place 400 miles distant. He heard the Gospel fourteen years ago, and though he had not since had an opportunity of listening to it until three months ago when he made this long journey to obtain further instruction,

he has during all these years been worshipping God according to the knowledge he possessed. Another was a leader of the Boxers in 1900, and was then very zealous in the execution of his evil designs against the church. "Now," Mr. Karlsson writes, "the Lord has done wonderful things with him."

FROM TAI-KANG, HO-NAN, Mrs. H. T. Ford reports the opening of a new chapel, practically free of debt. The money contributed by the Chinese towards its erection amounts to more than 200,000 cash (\$100.00).

MR. T. WINDSOR reports the first baptism amongst the women in Tsen-i Fu, Kwei-chau. He also mentions that he and his Chinese helper had been making a distribution of Gospels and tracts in shops of the city. They gave away between 800 and 900 Gospels with a tract in each, and these were well received, no one showing signs of disrespect.

A CONFERENCE of the Chinese helpers in the Kan River district, Kiang-si, was held at Kan-chow Fu in March. Over thirty delegates were present, representing eighteen stations and out-stations. Mr. William Taylor writes:—"The presence of God was felt in the gatherings, and many testified to blessing received."

A CONFERENCE was recently held in Kin-hua, Cheh-kiang, and was attended by about 100 converts and enquirers. One of the subjects discussed was that of "Giving," with the result that about \$22.00 (Mexican), was handed to Mr. Dickie, and \$10.00 more promised to help pay for the chapel at Chang-shan. Mr. Dickie writes, "The conference as a whole was remarkably interesting, and I sincerely hope that the enthusiasm which was manifested may be a harbinger of a year of rich blessing, and that the efforts which will, by God's grace, be put forth, may result in the salvation of many."

Shan-si.

LU-AN.—"A great source of encouragement in our work at present is the move which shows more life in the Church. We have waited and prayed for this ever since we came to this station. Now the Christian natives are planning to organize a sort of Christian Endeavor Society. It is suggested that each member pay in to this society the money he would give on idolatry were he not a Christian, this money to be used partly as benevolent fund to help those who are really in need,

and partly in preaching the Gospel. Besides each one who has been smoking is to give up that habit and pay the money ordinarily used in tobacco towards supporting a native evangelist of their own. This man is to go about looking after all who are interested and preach the Gospel throughout the district. We do thank God for this His working. Hitherto this church has looked too much to the foreigner. Two and one-half years of determined opposition to this spirit, and of withholding of all help have thus not been in vain. Now that the native church are taking the responsibility and are ready themselves to make a sacrifice we can show sympathy by helping through them. We have had to go to the other extreme to try to balance things, and therefore it is such a joy and comfort to come back to the natural condition of things.

"Several men who are in our employ are also giving one day a month, losing their pay for that day, in order to go out preaching in new districts. There would be no lack of money for missions if all Christian men at home would give proportionately. These men were brought up in heathen darkness, and even now have not one-half the opportunities Christians have at home, but, on the other hand, suffer persecution for their Lord such as is not known in the homelands. We do thank God for all these things, and take courage.

"The school has done well this year, and we have been encouraged with the increased numbers. Several boys from the better class families in this city are attending.

"The opium Refuge has been well filled since the New Year. Thirty or more have broken off the habit. Some of these have given us great encouragement by their apparent turning away from the false to serve the living and true God. Others steal their hearts against the Gospel message. Each of these patients remains with us a month or more, and with four meetings daily they have had every opportunity of knowing the outlines of the Gospel."—(Mrs.) G. C. Dreyer.

Si-chuen.

CHEN-TU.—"It is a long time since I last wrote you and will now try to tell you something of the work which the Lord has permitted me to do during the

winter months. October and part of November were spent in the out-stations teaching the women and children. The rest of 1905 I gave my time to the women members and their children in the city (Chen-tu). On the 6th of January I left for Shing-king, an out-station about thirty miles from Chen-tu. The church there is not in a very prosperous condition. The members are scattered and there is no native helper. My work was chiefly among the outside women. The children came about freely and I had special meetings for them every evening. It was a joy to my heart to see them gather round the long table and repeat hymns and texts which they had learned during the day, and then listen to the Bible stories I told them. Many of the women came too and listened while the children were being instructed and seemed surprised that so much attention was paid to them.

"After a fortnight I left for Chong-cho, where three of our workers are stationed. I spent Chinese New Year with them, and had the privilege of helping a little with the women's work. Ten days later I left that city and returned to Shing-king, then went on to Pen-shan, another out-station. There is a large church at Pen-shan, and much work to be done in the line of teaching the members. It is overwhelming just to think of it. I am practically alone as far as the women are concerned, in a district where several millions live in heathen darkness and superstition. I spent about a month in Pen-shan, trying hard to encourage and help the evangelist's wife to learn to read in order that she in turn may help to teach others. She made some progress but needs a great deal more help. Many outsiders came to hear and see, and it was my privilege to preach Jesus Christ to them for the first time. The children here also came in large crowds and some of them studied hymns and texts which I trust will be the means of leading them to Jesus, the children's friend. My heart yearns for the children. May the Spirit of God stir up His people at home to more prayer for the little ones of China as well as the grown up people.

"Dear friends we need your help far more than I can tell. I am now back in Chen-tu and find that the members are in great need of teaching, having had no one to help them while I have been away. Any amount of visiting could be done among the outside women if there was some one to do it. I am hoping to get a good Bible-woman to help here. Please pray that she may be a vessel unto honor

and that she may feel the burden of souls laid upon her heart.

"Not many days journey from here are many towns and villages where Chinese as well as border tribes live entirely without any Gospel messenger. For these benighted people our hearts yearn, and our prayers go up to God on their behalf. Will you not remember them also before the throne of grace? May God grant His people everywhere the spirit of prayer, that the prayers for China may be fervent and effectual."—(*Miss J. M. Nilsson.*)

Yun-nan.

TA-LI FU.—"Just now we are being crowded out on Sundays, but whether it is Mrs. McLean or the organ that is attracting the people I cannot say. It is quite refreshing to see the chapel full of people, and no matter what their object is in coming, we are glad of the opportunity of preaching to them. Formerly we had only men attending the Sunday services, but now the women's side is filled as well as the men's. A pleasing feature is the number of children who are coming, and the way they seem to grasp what it said is very encouraging. They like to hear the organ, and so we have a number of hymns which often contain the Gospel story in much better form than we could give it to them. The impressions that are being made upon these children will doubtless remain with them through life, and idolatry cannot have the hold upon them that it has upon those who have grown up and believed in it for thirty or forty years. We cannot but feel, although we have no direct evidence, that the preaching of the Word is having an effect and that many of the people have not the faith in their idols that they once had. My teacher was telling me to-day that many of the people in Ta-li believe what we preach; but they need to be convinced of sin before they will leave their idolatry.

"Brother Embery has gone on a journey to long-chang and expects to be away for a month, and so I am alone here.

"An elderly man by the name of Li, a vegetarian, has been coming on Sundays for over a month, and it may be he is becoming dissatisfied with his own plan of atoning for sin. Here and there we see signs that the people are thinking about what we preach and it is an encouragement to us. To-day was dispensary day and we had over forty patients and several were turned away. The medical work is certainly a help in bringing the people to us. Pray that there may be definite spiritual results."—(*Dr. J. W. T. Clark.*)

Monthly Notes.

ARRIVALS.

March 17th, at Shanghai, Miss A. Robotham (returned) and Miss D. H. Conyers, from England.

May 26th, at Vancouver, Mr. and Mrs. John Falls, Mr. and Mrs. George A. Rogers, Misses Agnes Gibson, Gwendoline Rees, and P. R. DeLong, from Shanghai.

May 29th, at Montreal, Mrs. George Miller and two children, from England.

DEPARTURES.

February 24th, from Shanghai, A. H. and Mrs. Barham and two children, from England.

MARRIAGE.

February 13th, Douglas F. Pike to Miss L. Boulter, at Chung-king.

BIRTHS.

January 17th, at Ping-liang, Kan-suh, to Mr. and Mrs. D. Tornvall, a daughter (Astrid Viola Karina).

January 27th, at Liang-cho, Kan-suh, to Mr. and Mrs. J. S. Fiddler, a son (John Melbourne).

February 17th, at Nan-feng, Kiang-si, to Mr. and Mrs. J. H. Pfannemuller, a son (Samuel).

February 24th, at Chin-kiang, to Mr. and Mrs. A. Gracie, a son (Archibald Stewart Waldie).

March 13th, at Tai-chow, Cheh-kiang, to Mr. and Mrs. A. O. Loosely, a daughter (Dorothy Elizabeth).

Recent Baptisms.

SI-CHUEN—	
Chen-tu	3
Lu-chow	8
Chiung-cho	11
Sin-tien-tsi	7
Kuang-uen	8
KWEI-CHAU—	
Kwei-yang	2
HU-PEH—	
Kuh-cheng	11
KIANG-SI—	
Fu-chow and out-station.....	6
GAN-HWUY—	
Hwei-chow	8
Chih-chow	8
CHEH-KIANG—	
Ping-yang out-stations	8
Wen-chow out-stations	2
Ning-hai	2

Previously reported.... 84
38

Editorial Notes.

THE Prayer Meeting, held weekly in the Mission Home at Germantown, has been discontinued for the summer months, on account of the absence from the city of the most of those persons who usually attend. The meetings will be resumed, the Lord willing, next September. The Prayer Meetings, held in the Mission Home of Toronto, will be continued throughout the summer.

It is probable that the reader of these lines has been blessed, more than once, by perusing copies of CHINA'S MILLIONS. May we enquire of such if they have ever attempted to bring a similar blessing to friends who do not know of the paper and of its testimony in behalf of China? If they have not, will they not ask themselves if this is not something which they may do for the Lord? We do not make the suggestion simply that the circulation of the paper may be increased, for this is a matter of small moment. Our ultimate thought is upon the need of the Chinese and the good which would result in their behalf if a larger number should read what this paper has to say of them. It is a fact that most of our missionaries now on the field obtained their first impulse towards China by reading CHINA'S MILLIONS; and it is likely that a similar result, as well as other blessed results, would take place if the reading constituency of the paper should be increased. Ask the Lord then, dear reader, if you may not help us, and thus China, in this matter.

We began the custom last month of publishing the pictures of the members of the North American Council, and we purpose continuing the same till the list is complete. Our friends of the Council have somewhat objected to having their faces brought into publicity in this manner, but, at our request, they have kindly allowed us to use our judgment in the matter. As for ourselves, our motive is simple and clear. We want our reading friends to know our beloved brethren, and to pray for them, and we believe the printing of their pictures will lead to this end. The members of our Council, without exception, are men who bear heavy responsibilities in life, not only as our representatives and advisers, but also in connection with other Christian service. We hope, therefore, that they will be prayed for, frequently and earnestly, that they may be increasingly men of God, true to the faith, and fruitful in every good word and work.

Those of our readers who have been interested in the province of Hu-nan, will be glad to know that Mr. Marshall Broomhall, Editorial Secretary of the Mission in London, has written a most readable and helpful book concerning the work of the Mission in that province. The book is called, "Pioneer Work in Hu-nan," and Mr. Broomhall writes of his theme as if he had been a worker there, though, as a matter of fact, he labored while in China, in the northern province of Shan-si. The book is not exhaustive, for it does not give much more than an account of the service of the China Inland Mission in Hu-nan. At the same time it is most suggestive, for the reason that the Mission has had a large share in the evangelization of the province, and because such descriptions are given as intimate what may be expected in the province, from a general standpoint, in the days to come. We hope the volume will have

a large sale. It may be ordered from the offices of the Mission. Its price is, post paid, seventy-five cents.

Mr. George Miller, who has been doing deputation work of late in the States, gave us a glimpse, in one of his addresses, of his field in Gan-hwuy. In his district there are six walled cities, one hundred market towns, four thousand five hundred villages, and a population of two and one-half millions of people. Dear reader, will you ponder the above statement, and see what it means to you? Suppose you were in that field, one of say, four or five workers; would you not cry out to God for more prayer in your behalf, and for more help in your district? It would be right for you to do so, for that would be your need. Remember then, that it is your responsibility to pray for this place, and similar places, and possibly, to answer your prayer by going to them. May the petition be in your heart as you read these lines, "Lord, what wilt thou have me to do?"

The sad news has reached us that Mr. C. F. Whitridge, the Secretary of the Mission at Melbourne, Australia, has been suddenly taken away from his earthly service in behalf of China. Our brother was recently stricken with typhoid fever, which knew of no abatement until the otherwise strong constitution could no longer withstand its power. We rejoice in what the passing away means to Mr. Whitridge, for he has finished his course with joy; but the loss is a great one to the Mission, and particularly to those friends in Australia who served so willingly around his person. For these we express our most earnest sympathy. May God give them comfort and good cheer in spite of their loss; and may He fill the place which has been made vacant with a man of His own choice. How often we are called upon, in our service for China, to remember that there is but One who remaineth. But so long as God does remain—and He is the Eternal One—we may serve without fear, knowing, as has been so often said, that He will continue to work though He may bury His workmen.

"Brethren, the time is short!" (I Corinthians 7:29). The time is short, because all time is short compared with the eternity which is to follow. It is short, because any one life, at best is short. It is short, because those whom we serve are rapidly dying and passing beyond our reach. It is short, because the "little while" will soon be over, and Christ Jesus, the Lord, will be back to require an account of our stewardship. Yes, admittedly, the time is very short; and yet we live as if it were long; as if time were like eternity, unending in duration, and as if our time, our service, our opportunity to save men, were infinite in length. If any one doubts this, let him think of the Church of Christ to-day, as related to the Jewish, the Mohammedan, and the heathen world. One-third of the human race, in some way or other, has professed to acknowledge Jesus as Lord; and yet this third, in general, is deliberately allowing the other two-thirds to remain in densest ignorance of Christ and of His saving grace. Surely, the one-third portion *must* think that time is infinitely long. And so it is that the Spirit cries to us through the Apostles lest we too should be ensnared; "Brethren, the time is short!" Whatever then, any one else does, let us arise and work, remembering that the night cometh when no man can work.

CHINA'S MILLIONS

Missionary Work—A Serious Responsibility.

BY MR. D. E. HOSTE, GENERAL DIRECTOR

Address delivered at the Annual Meetings held in Exeter Hall, London, May 8th, in connection with the fortieth anniversary of the China Inland Mission.

MR. CHAIRMAN, friends and supporters of the China Inland Mission,—In meeting you on this occasion I wish, first of all, on behalf of the Mission, to tender you our united, grateful thanks, not only for your presence here now, but for your prayers, your support, and your sympathy during the past year. When dear Mr. Hudson Taylor was taken from us, I own to a measure of concern lest not only should we, within the Mission, suffer possible diminution, and go back through losing his leadership and all that it meant to us, but I own to a fear lest, on your part, there should be a diminution of interest and confidence. It is almost inevitable that when a very remarkable personality is taken away, something of the kind should happen. But I think that the facts have confirmed what our chairman has told us in his opening remarks, namely, that this Mission owes its existence, its growth and continuance, not only or not, I may say, at all, in a real and essential way, to the influence of a personality, however great and inspiring. I believe myself that the support given to the Mission is not due to a mere human interest in Mr. Taylor himself, and the facts of the past year confirm that. We trust and believe that those of you who through many years have watched the growth of this Mission with sympathy, have followed us with your prayers, and have supported us

by your gifts, did so because you believed it was a work of God, and because you believed that God had called you as His children and servants to have a share in it. I feel myself that the value of an annual meeting, such as this, is very largely that we should be reminded that any enterprise which is really of God must be taken seriously, and I would venture to remind myself at this time, as well as you, that we shall do well not so much to be in an attitude of mind of seeking the pleasure of listening to addresses from various individuals, and the gratification arising from hearing more or less interesting statements about work in China, but rather that we regard this as a meeting when we come into the presence of God—into the presence of the Lord our Master—when we, as it were, renew the sense of responsibility laid upon us to carry out this great work of the evangelization of Inland China.

MISSIONARY WORK IS
NOT OPTIONAL.

I was struck by a remark made by the chairman of a meeting which I was addressing some weeks ago. He said that the idea prevailed

in some quarters that missionary work was a kind of subject which Christians might take up or leave alone at option, but he went on to say that that is a profound mistake. Missionary work is an essential of true Christian life, and the responsibility to do what



MR. J. R. CAVERS, GALT, ONTARIO.

Member of the North American Council of the China Inland Mission.

in us lies to advance it rests upon every child of God. May we, therefore, meet together in that spirit this afternoon.

I will not do more than allude to one or two subjects contained in the report. You will, I trust, read that report: it speaks of a work in which you have a share; but I will just mention briefly certain phases of the work as it exists in China at the present time.

You are probably all aware that in earlier years the work of this Mission was almost entirely pioneering and itinerating in the various regions of Inland China, preaching the Gospel and distributing the Scriptures and Christian literature, but that what we may call pastoral work in the nature of the case was not carried on, simply because there were no churches. Now, however, through God's blessing upon the labors of the missionaries, many districts, which years ago were the scenes of itinerating and pioneering work, have considerable numbers of Christians. This fact, of course, affects largely the work of the missionaries, and we find ourselves compelled to give attention to the instruction and training of converts and to the helping and preparing of Chinese brethren, who shall be able in their turn to make known the Gospel, and to care for their own fellow-Christians. The great importance and difficulty of this work I should like to emphasize. We need your prayers, dear friends, for grace and wisdom and patience. So much will depend during the next twenty years upon our being able to instruct in the Word of God, and to instil into the churches correct standards of Christian life and Christian doctrine and practice. So much depends upon this, because the most superficial observer will see that the time is coming when China will be exposed to all the manifold influences of western life. We shall have rationalism and secularism, and all the varieties of spurious and false doctrine which abound in Christendom. These things will make their way into China, and unless we in the meantime have been able to raise up a generation of Christians, grounded in the Word of God and established in sound doctrine, one cannot but tremble for the future of the Church in China.

A PEOPLE NOT TO BE DESPISED.

And may I ask you as our fellow-workers to pray that we may have grace in developing the gift and capacity of our Chinese fellow-Christians. For my part I have very little sympathy with the idea that the Chinese are a people to be despised. So far as I know of their history and know them in actual life, the impression I have received has been just the opposite. Let us remember that the Chinese as a people have accomplished a feat in the domain of government which has been unequalled by any other section of the human race. We hear a great deal about imperial rule in the present day, of the various great empires whose flags are flying abroad over different parts of the world, but the Chinese empire has held, as an organized corporate body, between two hundred and three hundred millions of people for many centuries, and whilst it is true that their system is decadent and presents obvious features of decay at the present time, we, nevertheless, I think, owe a tribute of respect to a race which through many cen-

turies has been able to govern such a vast number of people. Time after time in the past China has suffered from the invasions of other tribes and races, but time after time she has recovered from the shock, and she has assimilated into herself these new races, and her system of government has survived these shocks. The point I want to make is this, that a people of this kind possess men capable of government on a large scale, and, therefore we may expect to find as time goes on that the Spirit of the Lord will clothe Himself with men who will be organizers and leaders of organizations of considerable magnitude. We westerners, I think, need to educate ourselves to recognize such men when they arise, and to be sufficiently detached in mind from our own western or Anglo-Saxon way of doing things to allow scope for such men to work according to the lines which will be in harmony with their own special national type. Will you pray very much that the missionaries may have the grace and wisdom to make the most of their Chinese fellow-workers, not to stunt them and stand in their way, but to help and strengthen them, and welcome them into fellowship in the care of the Church as they are able to bear it.

May I, before I sit down, just briefly mention two or three topics for your constant prayer. Let us pray regularly that God will give wisdom to the Imperial Government of China and to the foreign ministers and consuls. These men are ordained of God for this very thing, and we are taught in the Scriptures to pray for them. If we do not pray for them, then troubles arise because we are neglecting the duty laid upon us by the Word of God.

And then, dear friends, may I ask you to pray regularly for the health of the missionaries—their health of body and their health of mind. The isolation of living more or less cut off from one's own civilization and the strain that comes from that is very considerable. We need to pray for our dear friends away in various parts of China, that they may be preserved in health, that they may be kept from depression of mind, and, above all, that they may be renewed by the Holy Ghost. Speaking from personal experience, I must tell you that there is a tremendous power of evil in China. When a man is all alone in a heathen district away there in an inland province, what a mark he is for the attacks of Satan and his angels; and, dear friends, what a responsibility rests upon us here to pray for him. You remember the words of the apostle Paul, how from the day that he heard of those Colossians—they were not the fruit of his own labors you remember, he himself had not seen them—but from the day that he heard about them he says he did not cease to pray. And what one longs for is that each one of us should take this matter of prayer more seriously as a work laid upon us by the Lord. One has heard a great deal on the subject of revival since I have been in England. If I may venture a personal opinion in a public meeting like this I incline to think that the sin which as much as any other is grieving God's Spirit and keeping back spiritual power amongst us is this, that we are not at His disposal for regular prayer and intercession. We do not see to it

that time is given to waiting upon God and praying for His work throughout the world. If the love of God is shed abroad in our hearts, surely we shall have some concern about the spiritual welfare of these multitudes in various continents who are without the Gospel. If you and I believe that "there is none other name under heaven given among men, whereby we must be saved"—if we believe that—surely we shall know something of that continual heaviness of heart and sorrow that the apostle spoke of as feeling for those Jews. Mind, his work lay amongst the Gentiles. He might have excused himself and said, "Well, I am the

apostle of the Gentiles, I cannot trouble about the Jews." Oh, but he had a heart to some extent like that of his Father in heaven. I like that prayer the Salvation Army friends used to sing more than twenty years ago,

"Oh, give me a heart like Thine."

How much are our hearts touched by the feeling of the spiritual needs, the spiritual sorrows, and the spiritual dangers of these multitudes who are in darkness, and to whom we have been commanded to take the knowledge of salvation?

The Annual Report.

"Remember them that had the rule over you, which spake unto you the Word of God; and considering the issue of their life imitate their faith. Jesus Christ is the same yesterday, to-day, and forever."—Hebrews 13: 7, 8.

THIS apostolic injunction comes home with peculiar force to the China Inland Mission to-day, for since the last annual meeting was held, the beloved Founder and Director, Mr. Hudson Taylor, has been taken from our midst. It is well, therefore, that we should remember, consider and imitate; for though he is gone, Jesus Christ, his Confidence and Leader yesterday is the same for us to-day, yea and for ever. "Daily and increasingly we would pray that the remembrance of the blessed departed may be made, in the hands of the Spirit of God, a moral power upon us. The recollection of their 'conversation' and its 'end,' of the standard with which alone in sight of death, they could be content, shall be welcomed in upon our lives. It shall tell upon our highest duties, upon our most minor habits, as a forming, chastening, ennobling, sanctifying force."

The death of Mr. Hudson Taylor has not unnaturally emphasized in a more public manner the magnitude of the responsibility which rests upon his successor in the General Directorship, although Mr. D. E. Hoste accepted the office of Acting General Director of the Mission in 1901, and that of General Director in 1903. With deep gratitude to God for the gifts and graces with which He has endowed His servant for the weighty and onerous office to which he has been appointed, we would bespeak for him a special place in the prayers of all friends of the Mission. The momentous issues of missionary work, involving both the honor of God's Name and the welfare of immortal souls call for the most earnest prayer and strenuous effort. May we not be found wanting!

GENERAL REVIEW.

The Treaty of Portsmouth, signed on September 5th, 1905, which terminated the war between Russia and Japan; the renewal of the alliance between England and Japan, signed on August 12th, 1905; and the treaty between China and Japan, signed on December 22nd, 1905, only need to be named to indicate the stupendous importance of those events which found their crisis in the year now past. The year 1905 will stand out throughout subsequent time as making and marking an era in the history of the world, and especially of the Far East.

Great and terrible as were the battles which decided the crisis, the issues will be far greater.

While four hundred millions of people cannot at the best but move slowly, there are many indications at those vital centres which affect the body of the nation that great changes are coming over China. Reference can, of course, be made only to a few of these, but these will be sufficient to indicate the trend of events.

The military manoeuvres last October, in which some 35,000 modern-drilled men connected with H. E. Yuan-shih-kai's new Chinese army, excited the astonishment of the large number of military attachés from the leading nations of the world which were present. These men "returned to Peking declaring that they had seen a modern army, and averring that they had assisted at a display momentous and epoch-making in the history of the Far East."

In this connection it may be mentioned that no opium-smoker is allowed within the ranks of this new army. This fact, together with the recent appeal of China's four leading Viceroyes (men who rule over eight of China's provinces and more than 179 millions of her people) for the assistance of Great Britain in stamping out the opium curse, is one of the most hopeful features of the times. Would to God that Great Britain would gladly and willingly respond to this pathetic appeal!

Another proof of China's endeavor to fit herself for modern conditions of national life is the recent visit of the Chinese Commission to this country for the study of western conditions of life. In this Commission there is one prince of the blood and four of China's highest officials.

The rise of a new public spirit in China has also been more clearly manifest of late, the cry of which movement is "China for the Chinese." The serious boycott of American merchandise, which has, according to the *Times*, decreased American imports into China by 70 per cent., and the redemption by China, at the cost of \$6,750,000, of the right to build the Canton-Hankow railway,—with other similar movements connected with railways and mining syndicates—are abundant proof of this new spirit.

Probably the most far-reaching of all the changes—which goes far to prove the statement that the conquests of the pen are mightier than those of the sword—has been the abolition of the time-honored educational system of China. With one stroke of the pen, a system which has been in vogue for more than a thousand years has been swept away, and that before the nation is prepared to cope with the new problems of a revised educational policy.

The rapid conversion of temples into schools and even of old examination halls into colleges, together with the going of some ten thousand Chinese students to Japan, gives evidence of the strenuous efforts being made to grapple with the problem thus created.

When it is remembered that the change affects about two millions of Chinese graduates and under-graduates, the far-reaching import of the step will be somewhat realized. It is estimated that China will need more than a quarter of a million primary schools alone to bring her educational system into line with that in vogue in Japan. For this great need she has not yet the supply of teachers, so that though the old system has been abolished, the student class liken themselves to men groping in the dark who "cannot find the way," or to weavers whose loom has been disorganized, who "cannot find the thread." It is not to be wondered at that the missionary, under such circumstances, is not a little perplexed by the importunate pleadings of the student class for direction and guidance in the matter of education. How rightly to use this opportunity, without being turned aside from the primary duty of preaching the Gospel, needs not a little wisdom and grace.

In passing, mention should be made of the abolition—possibly, to some extent at present in theory only—of torture from the Chinese courts of law.

The recent quinquennial census of the population of Shanghai affords an interesting indication of the increasing intercourse between east and west, and of the advance of commercial relations. According to that census there are 11,497 foreigners in Shanghai, of whom 3,713 are British, 2,159 Japanese, 1,329 Portuguese, 991 Americans, 785 Germans, and 568 Indians. The increase of the Japanese from 736 in 1900, to 2,159 in 1905, is

striking and significant. The Chinese population in the foreign settlement, exclusive of the French section, was 125,665 in 1885, 240,995 in 1895, and 452,716 in 1905, which shows that it has nearly doubled itself every ten years.

China has on the whole been maintained in peace, although in several districts local risings have threatened missionary operations, and in two or three cases—in only one of which was the C.I.M. directly affected—the troubles have unfortunately resulted in the destruction of mission property and loss of life. At Lien-chow the riot led to the loss of the lives of four members of the American Presbyterian Mission; that at Chang-pu resulted in the destruction of the property of the English Presbyterian Mission; while at Nan-ch'ang Fu five Roman Catholic priests were killed, and Mr. and Mrs. Kingham and child, of the Brethren's Mission in Kiang-si. Although four of the C.I.M. missionaries were present at Nan-ch'ang Fu at the time of the last-mentioned trouble, God graciously spared their lives and preserved the Mission property. Thus the Mission has been safely brought through another year not un-fraught with dangers, for which mercy may God be praised.

The statement which appeared in the *Times* of April 23rd, from their Peking correspondent, to the effect that there is little ground for the alarming reports recently in circulation as to a feared general uprising in China, is a welcome confirmation of the opinion held and recently published by the C.I.M.

Disastrous floods during the year have done great

damage in many parts of China, over areas as far apart as Yun-nan, Si-chuen and Shanghai. In Si-chuen it is estimated that as many as 80,820 houses were damaged, while round about Shanghai and the mouth of the Yang-tze from 20,000 to 30,000 persons were drowned.

Before closing these brief remarks on items of general interest, reference should be made to the C.E. Convention held at Ningpo in May last, when about one thousand persons assembled—despite the untoward conditions of the weather—from every coast province and every open port from Chefoo to Canton. The presence of three of the principal officials of the city, during the session when the relation of Christians to their governments was dis-



Photo. by]

A CHINESE WINDMILL.

[A. R. Saunders.

This mill is used to bring water from the river to the fields for the purpose of irrigation. Sails are fastened to each of the upright poles.

cussed, excited special interest, particularly when they addressed the large audience themselves, recommending the Christians to obey the instructions read to them from the apostle Paul's Epistle to the Romans, chapter 13, and from 1st Peter, chapter 2.

THE HONORED DEAD.

It is no small cause for thankfulness that though the summer last year was the hottest known for a long time, the health of the members of the Mission was wonderfully preserved, while only six were removed by death. The names of these are:—The Rev. J. Hudson Taylor, the beloved founder and director of the Mission, to whose home-call reference has been made in the opening paragraphs of this report; Mr. A. E. Arnott, who died of consumption in Australia; Mr. H. C. Burrows, formerly lieutenant in H. M. Navy; Mr. Charles Chenery, who was accidentally drowned when travelling by boat in Kweichow; Dr. A. L. Shapleigh, who died of smallpox; and Mr. B. T. Williams, whose death resulted through blood-poisoning while in England on furlough.

NEW WORKERS.

During the year forty-four new workers joined the ranks of the Mission, bringing the total membership of the Mission up to 850, which is the highest number yet reached. While rejoicing in this increase in the number of workers seeking to make known the "unsearchable riches of Christ" to the perishing millions of China, there is need for earnest and constant prayer, that the Mission may be kept faithful to those high and holy traditions which it has inherited from him who, under God, laid the foundations of this work. History points to the danger of decline in all human organizations, and nothing but earnest prayer, with spiritual watchfulness, can save the Mission from this peril.

The arrivals in China from the various countries are as follows:—

Country.	Returned.			New Workers.			Total.
England...	12	men	11	6	men	14	43
N. America	0	"	3	2	"	0	5
Australasia	2	"	5	4	"	2	13
Germany	3	"	2	2	"	3	10
Sweden	2	"	1	3	"	4	10
China	0	"	0	0	"	4	4
	19		22	17		27	85
Total ...	41			44			85

Of the 850 members of the China Inland Mission on January 1st, 1906, 156 were associates connected with six affiliated societies. The following table will give at a glance the Mission's staff and stations:—

	Men	Single	Women	Wives	Widows	Total	Stations				
Members ...	272	...	221	...	184	...	17	...	694	...	156
Associates...	64	...	54	...	36	...	2	...	156	...	47
									850		203

BAPTISMS.

The privilege has been again granted to the Mission of seeing a gracious harvest to the labors of its workers. The baptisms reported last year for 1904 numbered 2,476, which was the highest recorded in any year up to that time. This year the reports, so far as they are to hand, give a total of 2,529 baptisms, which number will in all probability be slightly increased when the full reports are to hand. It will thus be seen that during the last two years more than 5,000 Chinese have publicly con-

fessed their faith in Christ by baptism, and been united in fellowship with those believers connected with the work of the China Inland Mission alone. From the commencement of the Mission's work in China, it has been privileged to receive into Christ's Church by baptism 21,154 persons, many of whom have already entered into the presence of their Lord. Shall we not pray that all those who are yet spared (14,521) may be filled with God's Holy Spirit, and be made

His instruments for blessing among their own people?

INCOME.

While faith has been tested, and that, at times, somewhat severely, it is once again the Mission's joy and privilege to raise its Ebenezer in testifying to God's mercy in supplying the financial needs of the work.

During the year 1905 the income received in England, together with the donations given in China and the remittances to China from America and Australasia, was as follows:

Received in England ...	\$219,166	70
Donations received in China and remittances to China from America and Australasia...	49,654	00
	\$268,820	69
In comparison with 1904 there is an increase in the income received in London of ...	\$14,638	36



Photo. by

BRIDGE NEAR NORTH TAL-CHOW.

[A. R. Saunders.]

And an increase in the amounts received in China from America, Australasia, etc., of \$8654 79

\$23,293 16

It should be noted that these figures do not include

steady increase during the last year or two, but it is only right to inform the friends of the Mission that while there appears an increase in the income when the figures are stated in gold dollars, the actual value of the money on the field, for Mission purposes, has not been so favorable. For some time the exchange of gold into the silver currency of China has been against the Mission, thus, where £1,000 at the beginning of 1905 would buy 8,000 ounces of silver in Shanghai, the same sum in December, 1905, would only obtain 7,000 ounces of the same metal. This fact, in conjunction with the increase of the Mission staff, emphasizes the need for constant prayer that all needful temporal supplies may in the future be supplied, as hitherto.

SELF-SUPPORT.

Year by year there are increasing signs that the Church in China is beginning to recognize its responsibility in becoming a self-supporting, self-propagating, and self-governing Church. In last year's report reference was made to a determination on the part of the churches connected with the Bing-yae centre to provide annually \$450 (Mexican) towards the pastoral needs of their churches, with the addition of a sliding scale of \$6 per annum, until they could bear the whole financial responsibility. Not only have they fulfilled their undertaking,

the funds of the Associated Missions, which do not appear on the Mission's books in England, but are merely transmitted to the Associated workers in China. These will be published later in the full report.

From the figures given above it will be seen that the income for 1905 shows an increase of \$23,293.16 over the year 1904. For this gracious provision, all given in answer to prayer, it is but right that thanks should be given to God, by "many persons on our behalf." May He who is no man's debtor reward all those who have given so generously of their substance, and have thus sought, by gift and prayer, to have fellowship with His servants in China. How precious many of these gifts are only God knows.

At this meeting, which specially concerns those friends of the Mission in England, it may be well to give the incomes received in this country for the last few years, for the sake of comparison. From 1900 the incomes are as follows:—

Income received during 1900	...	...	\$205,125 43
" " 1901	...	...	225,778 43
" " 1902	...	...	250,373 10
" " 1903	...	...	185,938 53
" " 1904	...	...	204,528 33
" " 1905	...	...	219,166 70

From this table it will be seen that there has been a

but they have far exceeded it. Instead of \$456, which was the burden they had undertaken for the year, the Church contributed no less than \$611 towards pastoral expenses, while in addition to this they built four new



Photo. by

SUSPENSION BRIDGE OVER IANG-PI RIVER.
WEST YUN-NAN.

[G. Forest.]



Photo. by

GROUP OF LESSOO WARRIORS, SALWEN VALLEY.
WEST YUN-NAN.

[G. Forest.]

churches, with four manse for their Chinese pastors, towards the expenses of which undertaking they contributed \$1,043. The total contributions of the 537 members connected with this Bing-yae church amounted to \$1,839.

In Kwei-ch'i, in the province of Kiang-si, the Church contributed over \$500, while at Kan-chow, in the same province, the Chinese contributions amounted to \$232, or an average of nearly \$4 per member. In the province of Shan-si, the total contributions of the Chinese Christians amounted to 1,233 Shan-si taels, or about \$1,000 (gold), apart from what they subscribed towards the expenses of their schools, etc. These are but some encouraging illustrations of the way in which the Church is seeking to bear its own financial burden.

To the many friends who have read the helpful biography of Pastor Hsi, it will be of interest to know that 1,100 men and women in the Hung-tung district passed last year through the opium refuges, which owe their origin to him. One of the results of this work has been that during the year several new villages have been opened to the Gospel, while about 150 families are known to have given up idolatry and professed their faith in Christ, not to speak of the goodly number of well-tested former opium-smokers, who have during the year been received into the Church by baptism.

SOME SPECIAL ITEMS OF THE YEAR.

Attention may be called to one or two special features of the past year's work. In the far north-west, Mr. G. W. Hunter has been itinerating alone in the new frontier province of Sin-kiang. The lonely and trying nature of this work, in a region where there are no resident Protestant missionaries, is such that we would bespeak for him a special interest in the prayers of God's people.

In the south-west, a gracious work of God's Holy Spirit among the Miao Aborigines has been manifest, and wisdom and grace are needed to rightly control and direct this movement. Also from several other far-separated districts a distinct movement of God's Spirit among the people is reported. For some time many of the Chinese Christians have been definitely and daily praying for an outpouring of God's Spirit; shall we not unite our prayers with theirs for the same blessing?

In the province of Shan-si important decisions were made at the recent provincial conference, when over thirty missionaries and sixty Chinese delegates from all the churches in Central, Eastern and Western Shan-si, connected with the C.I.M., met together. The tentative constitution and rules drawn up during the previous year were carefully reconsidered, and then definitely accepted by all the churches represented. At the same time, important decisions as to co-operation in educational and evangelistic work were made. For these indications of the edification of the Church of Christ in China, may all praise and glory be to God alone.

PERSONALIA.

In concluding this brief report, loving mention should be made of the removal by death during the year of Sir George Williams and Dr. Barnardo. For more than thirty years in succession the late Sir George has presided at one of the annual meetings of this Mission, and has shown his warm interest in its work, while Dr. Barnardo was for some time a fellow medical student with Mr. Hudson Taylor, and had even contemplated the giving of his life to work in China.

In view of Mr. Hoste's absence from China, we would especially commend the Rev. J. W. Stevenson to the prayerful sympathy of God's people. At all times a heavy burden of work falls upon his shoulders, and at this time in particular the pressure becomes the more heavy and responsible.

Loving sympathy is also expressed towards Mr. J. F. Brounston, who, after thirty years of arduous work in China—for many years of which time he held the responsible position of Treasurer in Shanghai—has been compelled, owing to continued physical weakness, to resign his Treasurership and leave China.

Deepest sympathy is felt with the beloved friends in Australasia in the recent death from typhoid fever of Mr. Whitridge, who for some years has been Secretary for the C.I.M. work at that centre.

For the recovery of Mr. Polnick, the Director of the Barmen Associates, from pneumonia, sincere thanks are given to God. In connection with the work of the German centres, Messrs. Zantopp and Kaul—members of the councils in that country—have sailed during the year for China, for an extended visit, with a view to becoming better acquainted with the need and conditions on the field.



WATCHING THE MILLET CROP.

Many friends will also be thankful to know that Dr. and Mrs. Howard Taylor have been devoting all their energies to the preparation of the authorized "Life" of Mr. Hudson Taylor, and while it is too early yet to say when this will be completed, good progress has been made. It is also hoped that a standard Atlas of China will be published by the Mission in the course of the next twelve months. The maps are being executed by Mr. E. Stanford, the well-known geographer, and will be published with a book containing articles on the various provinces, written by many of the best authorities on China.

In conclusion, while recording with gratitude the many mercies of the past year and the gracious signs of blessing which have been vouchsafed, it is essential that the measure of success granted should not blind us to the immeasurable needs of China which remain, and to the great responsibility which rests upon the Church at home in responding to them. While countless millions of

China's people are yet ignorant of the way of salvation, the present conditions afford unprecedented opportunities for reaching them with the message of Life. If it is estimated that a quarter of a million of primary schools are needed to meet China's educational demands, how many workers are needed to adequately point her to Him who is the Wisdom of God!

Not only are the needs of China great, but the nation is recognizing the fact, so the importance of strenuous effort to meet the felt need can hardly be over-estimated. At a time when serious national problems are in danger of dividing the Church of Christ at home, and of giving rise to sectarian bitterness, is there not the greater need that the bond of love to our Master and of love to those for whom He died should be drawn the closer, that "all who profess and call themselves Christians" should show themselves the more united in their determination to obey the last command of Christ, to "preach the Gospel to every creature."

Scattering the Good Seed in Tsen-i Fu.

BY MR. T. WINDSOR.

DURING the second and third weeks of the Chinese New Year we did much street work. Considering the large numbers who were abroad enjoying their New Year holidays our audiences were comparatively small. Yet taken in the aggregate, very many heard the Gospel during those two weeks.

Quite a number of Gospels and more than 200 calendars were likewise sold. Since then we have made a distribution of Scriptures. A Gospel with a tract inserted has been given to each of the principal shops throughout the city. Between 800 and 900 Gospels and a like number of tracts have thus been scattered into as many homes. The people received them pleasantly, and during the whole time we were engaged in the work nothing disrespectful was said about us. Following on this we began the pasting up of large scripture text posters. This has been stopped for the time being, but we hope soon to begin again. We paste four sheets up at each place, and our aim is to paste them in all the most conspicuous places in the city. A crowd usually collects to see what we are doing. These we regard as our congregation to whom we preach from the poster texts. We are hoping to do this work slowly and thoroughly, and believe that some thousands will hear the Gospel by this means.

But whilst busily engaged in such good work we have been living more or less in the midst of excitement since Chinese New Year, consequently it has sometimes been difficult for the mind to enjoy absolute calm. As some of these things have no direct bearing upon mission work, it is not necessary to relate them here; although the fact that they do directly affect the missionary shows, I think, that they also indirectly affect the work. I must, however, tell you of the marvellous way in which the Lord has just lately interfered for our deliverance from the hands of those who sought our hurt.

About 4 o'clock in the afternoon of April 2nd, thirteen men and a girl appeared on the street in the suburb just outside the north gate of the new city. They were armed with knives and spears, had red turbans on their heads, and the Chinese word for "Buddha" on their breasts. Each one carried a pot of "holy water," which they sprinkled on either side of them as they walked, one or two of them likewise carried a horse-hair whisk, which they flourished considerably. When they appeared on the street from a lane close to the city wall they enquired the way to the mission station—meaning, of course, either or both Romanists and Protestants. The word they used for mission station was Chiao-t'ang. But, strange to say, those of whom they made this enquiry apparently misunderstood them, and thought they had asked for the parade ground, which is Chiao-ts'ang, and as this is at the extreme end of the northern suburb, directed them to it. To reach this they had to pass the residence of one of the military officials. Some soldiers seeing them, and becoming suspicious, went in and reported to him. He at once sent a number to enquire of them their business. These met them returning in the direction of the city, having discovered that they had been directed to the wrong place. When asked what their business was, they replied that they had come to destroy the mission houses. The soldiers told them it could not be allowed, and asked them to hand over their weapons. But instead of doing this they immediately attacked the soldiers, wounding two of them. Three of their own number were killed and one was arrested. In a short time all the officials, as well as some thousands of persons, had assembled at the place where the fighting occurred. After obtaining all the information he could from the one arrested, the magistrate had him executed on the spot. Soldiers and runners were then dispatched

in all directions in pursuit of those who had escaped. Late at night three more were arrested, still wearing their red handkerchiefs. I hear these, too, are to be executed.

These men belong to a sect called the "Red Lantern Society," which is prohibited by the government. They are hostile both to the Chinese government and to foreigners, and where they cannot attack the foreigner have sometimes been known to attack Chinese officials. We in Kwei-chau have frequently heard of this sect, but this is the first time anyone in this city can remember having seen an exhibition of them in this province. Most of the men are natives of a place seventy *li* from the

city, but their instructor is a Si-chuanese. They have been practising their incantations for about a month, and came out when they considered themselves proof against bullet and sword!

We cannot but discern the Lord's gracious protection to us, Who, by causing the people to misunderstand a single word, led them in the wrong direction. Had they entered the city, our house would have been the first mission house they would have reached, and as the street people were very frightened of them, it is just possible there might have been serious and sad trouble. Praise God with us for His gracious care and protection from all evil.

Country Work in the Nan-kang District.

BY MRS. G. H. DUFF.

IT is a great source of strength and encouragement to know so many are praying for us, with the thought in mind that this is an especially hard and unfruitful field, and we beg you to continue in prayer and supplication, in no wise growing cold or slack because we are unable to report great things.

We thought you would be interested in hearing how we reach the clans and homes in the country places, and something of the attitude of the people and our experience among them.

Our boat, which is rented by the month, is anchored by the lake shore, or up some creek, river, or inlet, from which we go on shore day by day in different directions, seeking to call at every clan on our way as far as time permits.

Picture us, then, with scrolls and books in hand, drawing up in front of a clan, which may be a group of four or five houses, or eight to ten, or twenty to thirty, or even as many as fifty or one hundred, as the case may be, but a great many are from ten to twenty houses. The dogs fly out and seem to know in an instant that we are strangers. Judging from the noise they make and the expression of their countenances we are not very welcome! If the people feel kindly toward us they soon call the dogs in, and they give no further trouble; but if they are not very anxious to receive us, the dogs are allowed to keep up their noise until they grow tired of it. We are usually invited in by one or more of the women, sometimes that they may hear the doctrine that we preach, but very often that they may scrutinize our clothing and interrogate us as to who we are, what we are doing, and where we are going. This gives us good opportunities in the Gospel.

The attitude of the people much depends on whether they have ever met foreigners before, or heard the Gospel. We find we make much better headway on second visits. They do not always invite us in, however, and it is with much perseverance and patient tact that we not only finally get in freely, but I have observed that where we found the greatest difficulties at first, we get the most intelligent, interested hearing in the end. One or two cases of this latter kind may interest you.

Last spring, when we were in Li Kia-tang district, I went alone to a large clan which was quite near. I asked a young woman, who had come down to see who we were, if she would take me up to her home, saying I had good news to tell them, etc.; but she ran wildly back to the field where she had been working, and just pointed me to the school-house, which, I suppose, she thought the right place for public affairs. I went on up to the school-house door, apologized for intruding, and asked if I might leave a book for the teacher. The man there said "the teacher is not at home," but received the book coldly and sent for his mother. I thanked him and said I would much like to meet her. The women in the homes around the school all kept as far away as possible from me, fearing, no doubt, to receive some evil influence. I spoke to one and another, but all gave the same icy answer—"We people here do not understand your words," moving instinctively back as they spoke. It is a large clan of some two hundred people, and we wanted to meet as many of them as possible, but I could not help thinking "if the teacher's mother is like these women, how shall we reach them?" Soon she came, and it was no small relief to be greeted fairly warmly by her, though she was not yet quite sure of her ground. After some quiet conversation with her, others gathered round to hear and see, bringing stools for some of us to sit on; and after I had told them the Gospel story till I was hoarse, they were all as kind and as free as they had been cold and frightened at first.

Later on some men came and said they wished to hear too, so the women directed them to where my husband was preaching, by the river. All this time the teacher—for I found this man was the teacher after all—was standing in the school-house door, listening intently to what I was saying to his mother and the other women, and when he said "this Gospel is the truth," the women were full of interest and enthusiasm.

An old blind man had been led along that he might hear, as he had always been a great teacher of filial piety and morals, and his old face brightened up as I told him of Bartimeus and others. The teacher presented me with

a book of his own composition, on filial piety, and said he had received a New Testament from my husband at the last examinations in the city. I spent the forenoon here, and after dinner we all returned to the clan, and were kept busy all the afternoon telling the Gospel in the different homes. In the evening a goodly number escorted us down the road toward the boat, kindly inviting us to come soon again and tell them more.

At another place where we called, the first woman to whom I spoke said she was deaf, and then when I addressed myself to the next woman a little way off, the first woman said, "Oh, she is deaf, too!" How the evil one seeks to hinder these poor heathen from giving their ears to hear the Truth! If one plan does not work he tries another. At some of the places we find the opposite spirit, especially near the city, and the women sometimes say, "We shall all trust God from this time; we all have sin; we must trust Jesus or we cannot be saved," etc.,

etc. In such cases one does not fail to point out the foolishness of their talk, how dark their understanding, and quote their own familiar proverb, "When we take off our boots and stockings to-night we do not know that we shall put them on again to-morrow," and why not be true and repent while there is opportunity. In our travels we meet with many types—the fearful (and these are not the worst kind), the scorner, the frivolous, the indifferent, the doubter and the utter unbeliever; then there are those who are willing to hear and show more or less interest, and those who really want to hear and understand. One notices how much more cordial the people are, as a rule, after they have heard the Gospel intelligently once or twice.

There are many very real difficulties in this work, and we much need your help by prayer, that God Himself may work by His Spirit both in the hearts of unbelievers and enquirers. "Whatsoever ye ask in prayer, believing, ye shall receive."

Abstract of China Accounts.

Disposition of Funds remitted from England, America and Australasia, and Donations received in China during 1905.

DR.		Tls. cts. Tls. cts.		CR.		Tls. cts. Tls. cts.	
<i>To Balance</i>			109,042 04	<i>General and Special Accounts:</i>			
<i>General and Special Accounts:</i>				<i>By Payments to Missionaries:</i>			
Remittances from England:				For Personal Use	232,575 54		
Nov., 1904, to Nov., 1905:				For the Support of Native Helpers,			
Funds for General Pur-				Rents, Repairs of Houses and			
poses of the Mission ... £17,100 0 0				Chapels, Travelling Expenses, and			
Special Donations includ-				Sundry Outlays on account of			
ing Morton Legacy				Stations and Outstations of the			
(£12,500)	15,470 9 5			Mission	54,758 43		
				For Expenses of Boarding and Day			
				Schools	8,433 61		
				For Medical Missionary Work, includ-			
£32,570 9s. 5d. produced at		239,284 33		ing Hospital, Dispensary and			
current rates of Exchange				Opium Refuge Expenses (exclusive			
Donations in China and Re-				of buildings)	4,952 14		
ceipts from America and				For Houses Accounts (Special Funds			
Australasia (at 2s. 8½d.				for New Premises in the following			
per Tael = £9,060 7s. 7d.)		66,523 64		places:—P'ing-yao, K'aifeng, Ch'i-			
From Exchange and Interest				kong-shan, Cheng-ku, Ta-tien-lu,			
Account (at 2s. 8½d. per				Sui-fu, Shuen-king, An-shuen, Kin-			
Tael = £1,142 9s. 1½d.)...		8,388 51		hua, Kan-cheo, Ho-k'eo, Kuei-k'i,			
			314,196 48	Lai-an, Ch'i-cheo, etc.)	29,842 61		
						330,562 33	
				For Passages to England, America,			
				and Australasia (including special			
				funds Tls. 2,218 66)		12,736 59	
				For Relief of Native Christians and			
				Famine Fund		111 97	
				For Investments of Special Endow-			
				ment Funds		5,466 75	
						348,877 64	
				<i>+ Balance carried forward</i>		74,360 88	
							Tls. 423,238 52
							(Tls. 423,238 52 at 2s. 8½d. = £57,644 4s. 1d.)

* NOTE.—This amount includes the sum of £1,909-1s. 6d. remitted to China during November and December, 1904, which was not acknowledged in the Cash Account for 1904. On the other hand, it does not include the sum of £1,628 2s. 5d. remitted to China during November and December, 1905.

We have examined the above abstract with the returns from China, and find it correct.

We have traced the items charged in the "Home Accounts" as remitted to China, and find they are all duly accounted for, with the exception of the items referred to in the above Note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,

1 Finsbury Circus, London, E.C., 4th May, 1906.

Chartered Accountants.

† With the exception of Tls. 616 29, the whole of this balance is on Special Accounts, to be used only for particular purposes.

Cash Abstract from January 1st to December 31st, 1905.

GENERAL MISSION FUNDS.

Receipts:—

Balances from 1904:—	
General Fund Account	\$ 975 20
Outfit and Passage Account	50 00
Building and Rental Account	271 80
	<hr/> \$ 1,297 00
Received in 1905:—	
Missionary Account: for the support of Missionaries in China and at home	24,432 87
Native Helper Account: for the support of pastors, evangelists and Bible-women	4,423 03
Native School Account: for the support of native children in schools in China	278 90
Foreign Special Account: for Famine relief, purchase of Gospels, tracts, etc.	876 60
Outfit and Passage Account: for outfit and for travelling expenses of missionaries to China	1,566 78
"China's Millions" Account: designated by donors for the publication of "China's Millions"	101 00
Mission Home Account: for purchase of Mission Home at Germantown, and interest in connection with the same	4,848 93
General Account: for general Mission use; (including interest on investments, \$2,300, and rent of new Germantown Home, \$160)	15,258 11
	<hr/> \$51,786 22

Disbursements:—

Missionary Account: remitted to China and paid out at home for the support of missionaries ...	\$29,215 33
Native Helper Account: remitted to China for the support of pastors, evangelists and Bible-women ...	4,423 03
Native School Account: remitted to China for the support of native children in schools in China ...	278 90
Foreign Special Account: remitted to China for famine relief, purchase of Gospels, tracts, etc. ...	876 60
Outfit and Passage Account: for outfit and for passages to China	1,796 96
Candidate Account: for candidates' travelling expenses, and for their testing and training in the Mission Homes	147 02
Travelling Account: for travelling expenses of returned missionaries, deputation workers, officers and office helpers	557 99
"China's Millions" Account: for printing and circulating of "China's Millions"	955 90
Literature Account: for the purchase and free distribution of Mission literature	116 50
Mission Home Account: purchase of Mission Home at Germantown, and for interest in connection with same	5,314 56
Support of officers and families, and for the entertainment of visitors in the Mission Homes ...	1,420 33
Support of officers and home helpers	3,134 14
Office fixtures, printing, stationery, postage, telegrams, bank charges, etc.	584 83
Rental, furnishings, improvements and repairs of Mission Homes; for rental of offices in Philadelphia; for fuel, gas, water, taxes and insurance; and for storage and moving of furniture ...	2,955 94
Meeting Expenses: for rent of halls, etc.	46 54
	<hr/> \$51,824 57

Balance:—

General Fund	\$ 1,037 02
Outfit and Passage Account	203 62
Building Fund Account	7 64
Interest Account	1 87
Literature Account	8 50
	<hr/> \$1,258 65
	<hr/> \$53,083 22

SPECIAL FUNDS.

Receipts:—

Balances from 1904:—	
Home Transmission Account	\$ 323 03
"China's Millions" Account	152 56
Prayer Union Account	30 00
Literature Account	55 41
Investment Account	500 00
	<hr/> \$ 1,061 00
Received in 1905:—	
China Transmission Account: private gifts for personal use of missionaries in China	\$ 3,988 68
Home Transmission Account: remittances from missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	2,032 68
"China's Millions" Account: subscriptions received	644 44
Prayer Union Account: subscriptions received	57 06
Literature Account: sales of Mission literature	1,678 81
Annuity Account: received for investment	500 00
Interest Account: interest on Annuity Account	12 50

Disbursements:—

China Transmission Account: private gifts remitted to China for personal use of missionaries ...	\$ 3,988 68
Home Transmission Account: purchase of goods ordered by missionaries in China, repayment of monies deposited in trust, and private gifts paid out to individuals at home	2,340 79
"China's Millions" Account: subscriptions used for publication of "China's Millions"	695 73
Prayer Union Account: for cards, circulars, letters and postage	81 97
Literature Account: for publication and purchase of Mission literature	1,603 67
Investment Account: investment of balance of Benson legacy, as required by terms of will ...	500 00
Annuity Account: investment of Annuity Fund ...	500 00
Balance:—	
Home Transmission Account	\$ 14 92
"China's Millions" Account	101 27
Prayer Union Account	5 09
Literature Account	130 55
Interest Account	12 50
	<hr/> 264 33

\$9,975 17

\$9,975 17

The above statement combines in one cash abstract the Philadelphia and Toronto Accounts. The Philadelphia Account has been audited and found correct by Mr. A. B. Mears, of Philadelphia, Pa. The Toronto Account has been audited and found correct by Mr. J. Barnett, of Toronto, Ontario.

(Signed) A. B. MEARS. J. BARNETT.

Editorial Notes.

THERE arrived at Vancouver toward the close of May, a party of C. I. M. missionaries, consisting of the following persons: Mr. and Mrs. Geo. A. Rogers, Mr. and Mrs. John Falls, Miss Agnes Gibson, Miss G. Rees, and Miss P. R. DeLong. Mrs. Falls, who went to China as Miss Watson, and Miss DeLong, are our own workers; Mr. Falls went to China from Australia and the other missionaries went out from England. With the exception of Mr. and Mrs. Falls and Miss DeLong, all were upon their immediate way to Liverpool and London. Mr. and Mrs. Falls will remain in Canada for some time, and Miss DeLong is so invalided that she will not be able to return to China. As the physical difficulty of the last named friend is a serious one, special prayer is asked in her behalf.

We are expecting a visit from Mr. Hoste, his wife, and his two smaller children. Our friends will leave London for Montreal early in August, and will proceed direct to Camp Diamond, in northern New Hampshire, where they will be the guests of our dear friend, Mr. Coleman. They will remain in the Camp for about a month, for much needed change and rest. After this, we suppose that they will visit Toronto and Philadelphia. While in this country, Mr. Hoste will confer with them in charge of the work of the Mission on this Continent concerning its development, and several important matters will be faced and decided upon. We shall value the prayers of God's people, that our friends may be greatly blessed in body and spirit while they are here, and also, that they may be made a great blessing to the service of the Mission in this land.

The question is often asked us what it costs to support the various workers of the China Inland Mission in China. May we answer the question publicly, as we have so often done more privately, in order that the answer may reach our constituency at large. The cost of providing for a Bible Woman in China, is thirty dollars a year. The cost of supporting an Evangelist or a Pastor in China, is sixty dollars a year. As to missionaries, it is estimated that the sum of three hundred and seventy-five dollars provides for the annual personal and general expenses of a single individual; twice that amount for a married couple; and an additional sum of about one hundred dollars per annum for each child. These last sums may seem small to some, but it is to be remembered, besides the fact that economy is aimed at, that the purchasing power of money in China is much larger than it is at home, and hence that the sums are not actually so small as they appear. May we add, by way of explanation, that our greatest need is generally, not for the support of our native helpers, but for the support of our missionaries. Many persons give to the support of the native workers, as they can more nearly provide for their entire cost, while a much smaller number designate their money for the support of the missionaries. May we suggest therefore, that our friends will be prayerful, not only as to whether they should give to the Mission—for we only desire Spirit-sent gifts—but also, as to what designation they may make of them.

Since we are upon the subject of Mission finances, may we say to those persons who are not well acquainted with the principles of the Mission, that the entire work is supported by the unsolicited, free-will offerings of the Lord's children. Funds are thus sent in to the various home centres of the Mission, and are acknowledged from there by a letter and a receipt,

the donations being further acknowledged in the Mission periodical, "China's Millions." The designation of the donor is always respected, and the funds are used exactly as has been requested. Monies designated for China are sent out, monthly, in full amount, to the Treasurer's office at Shanghai, and are distributed from there. Those sums of money which are sent in by donors without designation are used according to the greatest existing need, either at home or abroad, and the more general expenses of the work, are provided for in this way. We are often requested not to publish the names of donors; but this request is not needful, for we never make public the names of any persons who give to us, the donations being acknowledged in "China's Millions" under receipt-numbers. Finally, a most accurate system of book-keeping is in use in the several Mission centres, the books being audited annually, and cash abstracts being printed in "China's Millions" once a year. We would direct attention to the Cash Abstracts for the year 1905, published in this number.

A notable victory has been won by the Anti-opium agitators in Great Britain, since the new Government there has come in. On May 30th, the Indo-Chinese Opium Trade was discussed in the House of Commons, and the trade was condemned, by a good majority, as morally indefensible. A week of prayer was held by the friends of the Anti-Opium Society just previous to the debate, and earnest pleadings were made before God that He would bring the nation's councillors to see the iniquity of the opium traffic. Manifestly, prayer was heard and answered, for the members of the House of Commons seemed to have an altogether new understanding of the principles of right and wrong as related to this solemn matter. Let us unite with British Christians in praising God for this, and also, in asking that the opium trade may be speedily abolished. The Resolution which passed the House of Commons read as follows:—"Resolved.—That the House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

"We are God's fellow-workers," (1 Corinthians 3:9, R. V.) Thank God! the verse is eternally true. And yet it is only true for us if we work. God is a worker, and He calls His redeemed "fellows" to His side; but He does so, as workers and for work. Are we working, and are we working with God? Let us not answer the question lightly, for we need to consider what it means. First, God does work; He is not an idler, He does not work half-heartedly, He works earnestly, devotedly. Second, He works continually; that is, He does not abandon what he once begins. He works on to the end, eternally. Third, He works effectually; He works with power till the result is obtained, till His purpose is fulfilled. Fourth, He works in love; that is, He works for the highest and greatest good, and He works tenderly. Fifth, He works along the line of the greatest need, as Jesus came to fallen men, spoke to the poor and outcast, touched the loathsome, and healed the sick and dying. Sixth, He works without regard to sacrifice; He gives Himself, by the Spirit, for all that earthly life implies, and He gave Himself, in the person of Christ, for all that death might mean. And seventh and lastly, He works till men are saved, and kept and glorified, as Christ iterated and reiterated in His high-priestly prayer. Thus God works. Do we thus work? If we do—not otherwise—we are God's "fellow-workers."

CHINA'S MILLIONS

The Day of Opportunity in China.

BY REV. ROBERT WALLACE.

THE present is recognized by all thoughtful people, both amongst friends of Christian missions and the students of the life and progress of nations, as a time of tremendous crisis in the national life and existence of China.

"The old order changeth" and is almost ready to pass away and give place to the new. What will the new be? The answer will largely depend upon the action or inaction of the Church of Christ in the immediate future, whether in the strength and grace of her Master and Lord, in obedience to His last great command, and humbly relying upon His promise of sufficient power, she will rise to the occasion and make a more adequate and determined effort to give the Gospel to this generation of China's millions, or whether she will allow the supreme opportunity to pass, an opportunity that will never return. The present crisis is the product of many causes. The limited length of this article will not allow of all of these being mentioned, but a few of the principal ones may be pointed out.

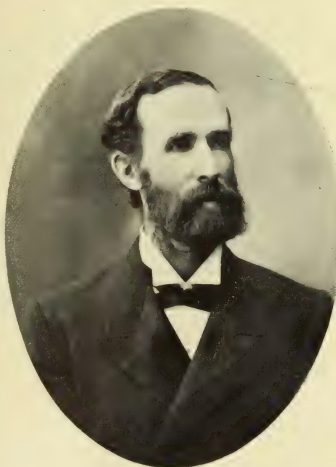
We must go back to 1894 for the most important of the recent causes, when the overwhelming defeat of the vast and populous empire of China by the insignificant and despised Japanese, opened the eyes of China, as nothing else would have done, to the advantages of western methods of education and warfare. Previous to this rude awakening the Chinese had been perfectly self-satisfied. Confucius and their other sages had exhausted the wells and springs of knowledge and other nations could teach them nothing. The unexpected result of that conflict, however, proved to the thinkers of China that if they

were to retain a place among the nations of the world they must follow in the footsteps of Japan, adopt western methods of education, and reorganize their army and navy on the best European models.

Some of the bolder and more sanguine spirits thought six years long enough to effect this great change, and had placed them in a position to try conclusions with their western teachers, and so the Boxer rising of 1900 was inaugurated and surreptitiously fostered by the government

in a determined though ill-advised and badly planned effort to oust all foreigners and once more claim and keep China for the Chinese. The failure of that effort is a matter of history, though the opinion is widely held that had the attempt been postponed for say ten years, and steady progress been maintained in the preparation of an army and navy, the result would have been very different, and probably the whole hated foreign population of China would have been swept into the sea. Perhaps the next important factor in bringing about this great crisis was the result of the recent conflict between Russia and Japan. Here the once feared and dreaded power, that had so long held China by the throat and forced from her all sorts of humiliating concessions, is ignominiously beaten by a people of their own color and creed, though

infinitely smaller in population and resources than themselves. The natural inference is drawn that what Japan has done, China, by adopting the same methods, may more easily and triumphantly do. The result has been the birth and rapid growth of a strong national desire that China shall take the place in the sisterhood of nations that her great size, enormous



REV. ROBERT WALLACE, BELLEVILLE, ONT.

Member of the North American Council of the China Inland Mission.

population, and vast resources entitle her to; and that through the education of her people and the thorough equipment of her army and navy, she may be prepared to hold what she has, and no longer be regarded as a fair subject for spoil by every robber nation. This thought has been well and strongly expressed by one of their own writers in the preface to one of the educational hand-books that has been prepared for use in the new schools that are being established all over the land: "Our borders have been encroached on, our mines have been wrested from us. Have we no feeling of shame? Let our scholars remember that our schools are Chinese and that they are Chinese scholars, and when they are grown up they will make the world know that we stand first among the civilized races. Will any one then still cheat and wrong us?"

A remarkable beginning has already been made in the city and district of Wuchang, according to the Rev. Arnold Foster, on the part of the imperial government, to provide a thorough system of education for the people, from the primary or elementary schools, right through the different grades of high schools and normal schools, preparing for special colleges, where agriculture, science, medicine, and languages shall be taught, and where, doubtless, all the pupils will receive thorough military training, as in the schools and colleges of Japan. This thorough system of education, in theory at least, which has been begun in Wuchang, is intended to be extended over the whole empire, but it must necessarily be a long time before they are able to train a sufficient number of teachers to provide for a nation of four hundred millions; and just here and now is the great opportunity of the Christian Church in China.

A few years ago parents demanded payment from the missionaries for the privilege of teaching their children, especially if they wished them to attend regularly and remain any length of time. Now all that is changed in many parts, and the people are willing to pay for the education of their children, and the mission schools are altogether inadequate to accommodate the many who are seeking admission. The instruction in the national schools will be purely secular, if not anti-Christian, but here is a golden opportunity to give a truly Christian education to these throngs of children who are knocking at the doors of our mission schools. This, of course, brings the missionary face to face with the difficult problem of how far he is justified in giving his precious time and strength to school work when both are already probably taxed to the utmost in his proper work of preaching the Gospel. And yet is not work among children always the most hopeful and encouraging, both in home and heathen lands? The hearts and minds of the young are like soft clay, easily impressed and moulded; the older hearers have become hardened and set in their ways, and it is more difficult to influence them.

Again, the adults are only under the influence of the missionary for two or three hours a week, whereas they have the children with them for a longer period than that each day, and in the case of boarding-school pupils, Christian teaching and influence may be

brought to bear upon them the whole time. In fact it is worth while seriously considering whether it would not be better, as far as possible, to leave the entire work among adults to the native preachers and evangelists, and let the missionaries devote their whole time and strength to influencing the present generation of Chinese children for Christ. It would be easier and more effective work to sow the seeds of Divine truth in the virgin soil of the children's hearts than to attempt to sow the same seeds in the hearts and minds of their parents, where the soil is already overgrown by the noxious weeds of idolatry, ignorance, superstition, and the vicious teaching of many years.

If this work is to be done at all it must be done at once. As soon as these native schools are established in any adequate number, the children will naturally be sent to them, and probably compulsory attendance will be enforced by the government.

At present this door of opportunity is a wide and effectual one, and should be entered by the largest possible force of qualified teachers. The door has been opened in answer to the persevering prayers of God's people for many years, every part and province of China is open to the missionaries, and they are well received and well treated wherever they go.

How long this state of affairs will continue no one can tell. The door may be partly closed at any time, and doubtless just as soon as the Chinese think themselves strong enough, an effort will be made to close it altogether, for a time at least. It seems peculiarly unfortunate that just at this time when the need of workers is so great, that there should be a falling off in the number of those who are offering for service. Perhaps it is a challenge from God to His people to prove Him once more by giving themselves afresh to the ministry of prayer, especially on the line laid down by Himself, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Surely there are thousands of young men and women whose lives are before them, and who have no particular call to remain in this country, who might and could go if the terrible need of these millions of precious souls, who are dying at the rate of a million a month without the knowledge of Jesus Christ, could be brought home to them. Then, too, special prayer might be made for the 160,000 native Christians of China, that they might be filled with the Spirit, and an increasingly large number of them might be led to give themselves to the work of spreading the Gospel among their own people. The 3,000 missionaries already on the field are quite inadequate to this great task, and even if this number were doubled at once from the home lands, it would be years before they were fitted for full work; whereas if, in answer to prayer, a great revival broke out in China, and both old and new converts were filled with the Spirit, thousands of new workers might be sent out at once to every part of that great land.

Opportunity involves responsibility; let us, therefore, pray more and more earnestly that the Church of Christ, both at home and in China, may fully realize the responsibility that rests upon her to enter this open door, and give to every one of this generation of Chinese the offer of this blessed Gospel of the Son of God.

China and Progress.

BY ROBERT WILDER, M.A.
(Student Volunteer Missionary Union).

Address delivered at the C.I.M. annual meeting, Exeter Hall, London, May 8th, 1906.

IN the year 1888 it was my privilege to be present at the Niagara Conference, where the American branch of the China Inland Mission originated, and from that day to this, one has followed with the deepest interest the blessing of God upon the work of this Mission. The Student Volunteer Mission owes much to the China Inland Mission, especially for help received during the earlier years of the history of our mission. We in America were stirred by the tidings that the Cambridge Seven were to sail for the Far East under the auspices of this Mission. This fact fired our zeal, and was one of the determining factors which led us in America to send two of our number to visit the colleges of the United States and Canada in the interests of this new mission, as Mr. Studd and Mr. Stanley Smith had visited the three universities.

In the earlier years of our movement the literature of the China Inland Mission, especially the book called "The Evangelization of the World," was largely read by the undergraduates of our colleges; but the greatest help we received was through the founder of this Mission. When he came to Northfield and appealed on behalf of China, the hearts of the delegates burned within them; and he not only made the needs of the mission field very real to us, but he showed us the possibilities of the Christian life. The students loved to hear him expound the Word of God. He was a master of his Bible, and his sympathy and naturalness attracted men to him.

His appeals were so much appreciated that Mr. Moody had to announce extra meetings to be held by him in the afternoon, since so many of the students were eager to hear more of the veteran missionary from the Chinese Empire. Eternity alone can reveal the results of that

life, and the effect of his addresses upon our Student Mission.

One of the founders of the mission, the Rev. John M. Forman, who is at present laboring as a missionary in India, has written to me as follows:—"One of the greatest blessings of my life has come to me through (not from) the Rev. J. Hudson Taylor." "Through," not "from." This was the impression made upon all of us. He was a channel, open, clean, and so closely connected with the fountain of living waters that all who came into

contact with him were refreshed. And what impressed us undergraduates was not merely the spirituality of Mr. Taylor, but his common sense. One asked him this question, "Are you always conscious of abiding in Christ?" To this he replied, "Whilst sleeping last night did I cease to abide in your house because I was unconscious of the fact? We should never be conscious of not abiding in

Christ." When the question was asked, "Do you not feel the burden of responsibility for the missionaries in China?" Mr. Taylor said, with his characteristic smile, "If I tried to carry 100 of our missionaries one whole day the load would crush me; so I let the Lord carry the entire 700." When asked, "How is it that you can address so many meetings?" he said to us, "Every morning I feed upon the Word of God, and then I pass on to others during the day the messages that have first helped me in my own soul." "You can work without praying, but it is a bad plan," said Mr. Taylor; "but you cannot pray in earnest without working." "Do not be so busy with work for Christ that you have no strength left to pray. True prayer requires strength."

Such were the messages passed on to us by this man of God. It was not, however, the words only of Mr.



Photo. by

REST-HOUSE ON THE HIGH ROAD TO WEN-CHOW. [R. W. Upward.

Erected as a work of merit and dedicated to an idol.

Taylor that helped us so much, but the life of the man. He bore about with him the fragrance of Jesus Christ, living a life without wasting time and without worry in

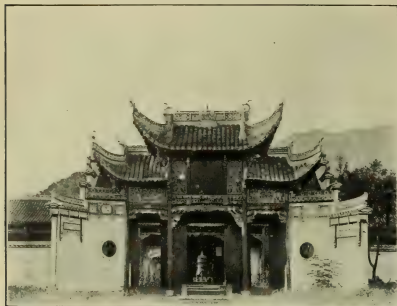


Photo. by]

CITY TEMPLE OF YEN-CHOW FU.

[C. Fairclough.

work. As we thought of him and spoke with him, we recalled the words used by the apostle in the 29th verse of the 1st chapter of the Epistle to the Colossians: "Whereunto I am spent with toil, agonizing like the athlete in the public games, according to His energy which energizes in me in power." And when the toil was impossible longer for that servant of Christ, we who had the privilege of living with him in Switzerland, knew the reality of the faith which could make him contented and joyful though broken down in health. I remember so well his words, "If the Lord can afford to lay me aside, surely I should not object."

There was nothing stoical or ascetic about this man of God. He loved the Swiss flowers and the beautiful Alps as really as he loved the Bible and prayer, for, with him, the God of Grace was also the God of Nature.

If you will pardon a personal reference, I may say that, with the exception of my own father, Mr. Taylor was a man who was of the greatest spiritual help to me.

When we think of the passing of this man, we think of the word of the apostle as to his own departure—the word which signifies the loosing of a ship from its moorings, not to go into harbor, but to pass out on the ocean to a freer and more glorious service—the thought voiced by Tennyson in the words:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea."

And, Christian friends, when the secrets are revealed, it may be seen that that man of God has accomplished more outside of the China Inland Mission than within the circle of its influence. We, who do not belong to this Mission, feel that we have suffered a loss in his home-going. He has gone, but Christ remains. He has gone, but the Mission remains.

And let us thank God that the membership of the Mission now is the highest in its history, and I am sure that our hearts have burned here this afternoon as we have heard of the blessing of God upon the work of this Mission, in the 2,476 baptisms during the year 1904, and, as we have heard, an even larger number of baptisms during the current year.

Never was this Mission more needed than it is to-day. An intellectual and commercial earthquake has shaken China from centre to circumference, bringing down the old system. First, the reform began with the Liberal men. Now, even the Conservatives in that empire are becoming reformers. Do we realize that fifteen universities have been established by the Empress Dowager within three years? What kind of educational system is to be erected upon the ruins of the old system which has been destroyed? Western science and western philosophy are to be taught. Shall western Christianity be excluded? Dr. Martin, so long Principal of the Imperial University in Peking, has written as follows: "If Christians at home knew what a determined

AN INQUISITIVE RIVER-SIDE GROUP
NEAR YING-CHOW FU.

effort is being made to exclude Christian doctrines and Christian text books from the Chinese government schools, from the Imperial University down, they would

exert themselves to give a Christian education to the youth of China."

"You urge us to move faster," said a Chinese magistrate to a foreigner. "We are slow to respond, for we are a conservative people, but if you force us to start we may move faster and further than you would like." China has started moving. Her intellectual and commercial development cannot be arrested any more than we can stop the tide. Thousands of her homes are being lighted by foreign lamps, and are furnished with foreign clocks. Railway lines are being projected in different parts of the empire. The Empress telegraphs her commands to provincial rulers. The time is past for sneering at the yellow man since what has taken place in the last two years on the battle-fields of Manchuria; and competent authorities tell us that the Chinese are equal to the Japanese in ability, and they surpass the Japanese in virility and industry. Moreover, the population and resources of that empire are far greater than those of Japan. You may recall the words of Sir Robert Hart, who has been fifty years in China, proposing not only the reorganization of the civil service of that empire, but proposing the building of a first-class navy of thirty battleships and cruisers, and he believes that forty million pounds can be raised annually for this purpose by an increase of the land tax. Why should not China

arm? She has learnt that modern armament was the only defence—and was an effective defence—on the part of the Japanese against the foreigner. The integrity of her own empire has been jeopardized. The white peril has been a very real one to the yellow man. Cochinchina, Gambadge, Tong King, Upper Burma, the Lower Amur, the Assouri district, the whole of Manchuria, Port Arthur, Wei-Hei-Wei and Kiao-chau have all been taken by the foreigner; and when China is armed and led by Japan, what then? May I read the words of one who knows the situation. "The more we open the world to what we call civilization, and the more education we give it of the kind we call scientific, the greater are the dangers to modern society, unless in some way we contrive to make all the world better." Brigands armed with repeating rifles and supplied with smokeless gun-

powder are brigands still, but ten times more dangerous than before. The vast hordes of human beings of Asia and Africa, so long as they are left in seclusion, are dangerous to their immediate neighbors; but when they have railroads, steamboats, and machine guns, and still retain their savage ideals and barbarous customs, they become dangerous to the rest of the world.

Shall we leave this mighty, moving mass of four hundred million souls to the trader? One who knows the Far East says, "Many Americans and Europeans who are doing business in Asia are living the life of the prodigal son before he came to himself;" and you may recall the words of Lord Cromer, uttered recently at the opening of the new railway to Egypt. "This line," said Lord Cromer, "is opened to the trader and scientist and philanthropist. It is open also to the usurer and to

the seller of strong drink." Even the latter are more in evidence in the Far East than the former. Shall we leave the moving millions of China to be shaped by godless Europeans or by God-fearing Europeans?

But there is a higher motive. It is this, that the religions of that land have failed to meet the moral and spiritual needs of China, and ancestral worship has made the living the slaves of the dead. The fear of spirits is very real in that land. We are not here to condemn wholesale the religions of China.

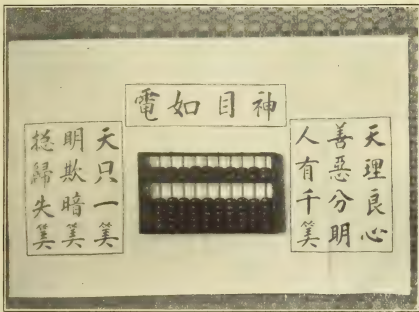


Photo. by]

CHINESE RECKONING BOARD.

[C. Fairclough

This reckoning board is placed over the door of the chief temple of the city as a reminder that the day of reckoning is sure to come to those who do evil. The following is a translation of the characters which appear: "The spirit's eyes are like fire. The heavenly principle, the conscience, discerns clearly the evil and the good. Men have a thousand ways of reckoning, but the spirit in heaven only one. We may openly deceive but it will be brought into secret account. When we try in a false way to multiply, we lose ourselves."

There are many truths in Confucianism, Buddhism, and Taoism, but what we do maintain is this—that there is not a single essential truth in those religions which is not stated more perfectly in our religion. And we also wish to state that there are many marked defects in the religions of those countries. As one has expressed it, those religions represent the search of the man after God. They fail to give the other side—God's search after man. There is in those religions no mercy-seat of forgiveness. You may recall the words of that Chinaman who was in the pit calling out for help, and he said that Confucius came to the mouth of the pit, and asked him who it was seeking for help, and the man said, "I am thy disciple, Lord Confucius. Help me out." Confucius said, "If you had obeyed my teachings you would not have fallen into the pit"; and he went on his way. And

then Buddha came and looked into the pit, and asked who it was seeking help. The man cried out, "I am thy disciple, Lord Buddha, help me"; and Buddha said, "Imagine that you are not in the pit. Lose your consciousness in Nirvana." "And then," said the man, "there came a third, and there was no chiding or rebuke on the part of Him. He descended into the pit and placed His arms of love about me, and when He lifted me up I saw the print of the nails in His hands and feet, and the mark of the spear in His side; and we have been walking together ever since."

Has Jesus Christ made the crooked things in your life straight? Has He made the rough places smooth? Has He taken out the bitter and implanted the sweet? Has He given you victory over temptation? Then you must take the same Christ to these millions in China, who need victory, for they too are tempted.

And lastly, there is an even higher motive than this—the motive to which the speakers have already referred—the last command of Jesus Christ. In the year 1877 missionaries in Shanghai sent out this appeal to Christendom, "We want China emancipated from the thralldom of sin in this generation." The generation has nearly

passed. China is not yet evangelized. China might have been evangelized ere this, if we had been as loyal to our Lord and Master as earthly soldiers to their governments, and if the white man had shown the same zeal for spiritual expansion as he has been showing for commercial and political expansion. In April, 1900, the cry was raised that gold had been discovered at Cape Nome. Within two weeks, five thousand white men were en route. Within four weeks, seven thousand more had booked their passages. Twelve thousand men in four weeks ready to battle with the cold of Alaska because of their love of gold. And we have three thousand Christian missionaries in China to-day as the result of our love and loyalty to Jesus Christ.

Let us take a look at Him who suffered for us, and let us take a look at this mighty empire, and recall the words:

The rudiments of empire here
Are plastic yet and warm.
The chaos of a mighty world
Is rounding into form.

Shall it take an anti-Christian form? Or shall Jesus Christ be King over new China? God grant that we may be faithful in our prayers and our efforts.

Signs of a Spiritual Awakening in Yang-chow.

BY REV. A. R. SAUNDERS.

NEWs having reached us that the week May 20th to 26th was to be observed as a time of special prayer for China, we commenced our preparations at our usual gatherings for prayer on Saturday the 19th. On Sunday we joined our large circle of friends throughout the world at the throne of grace, and it was a great strength to us to know that the hearts of so many of God's dear children were with us in seeking for the outpouring of the Holy Spirit on this proud, self-satisfied land. Prayer-meetings with the native Christians went on from 7 to 8.15 a.m., 9.30 a.m. to 12 noon; and again, from 3 to 5 p.m. The voice of prayer was heard freely, but there was neither any special manifestation of the Spirit nor were there any signs of opposition from our great enemy.

On Monday the 21st, after spending the early hours fasting and in secret prayer, we met as a band of missionaries, and for two hours poured out our hearts, seeking the much-longed-for outpouring. From 3 to 5 p.m. we had a time of prayer and ministry of the Word with the native Christians. Heavy rains prevented several from coming, but a goodly number of the Lord's children united with us at the mercy-seat. Then, as on Sunday, there were no special tokens, but prayer was unrestrained.

On Tuesday the 22nd, we again met as a band of missionaries, from 10 to 12 a.m., and had a most hallowed time. The Lord came very near to us all, but still there was no conflict with the powers of darkness, such as there is sure to be when his kingdom is in danger. Outside the prayer-room, however, the enemy began his attack by causing discord between a woman who had

been a Christian for many years, and a young believing woman. This breach of harmony was the first onslaught of the devil, and as the Word of the Lord to us on Monday morning was "Stand still and see the salvation of God," we knew that the victory must be won on our knees. God wrought for us and peace was restored. Our meeting with the native Christians, from 3 to 5 p.m., was uneventful, but we gladly noticed an earnest desire on the part of some for deeper spiritual blessing.

On Wednesday there was a hardness throughout the day, as if we had come into direct conflict with the powers of darkness; but we continued steadfast in prayer, and our hearts were kept looking up.

On Thursday the conflict was very real, but, judging from the testimonies from several, there was not a little blessing. It was evident that there was some lack of unity among the missionaries, and we prayed most earnestly that the Lord would make us one. The power of the enemy was most marked in the meeting with the native Christians, when the devil, taking advantage of their ignorance of the ways of the Spirit, made the people utter mere words of a general nature instead of pouring out their hearts to God in prayer for blessing. We feel that the Spirit must break down some hearts, and lead to confession of sin, before great blessing can come, and we long for this breaking down of hearts before the Lord. In the evening we had a very solemn time with our own household, consisting of three native helpers, four school boys, and the servants; and one of the helpers, in tears, confessed to having had angry words with a ne'er-do-well brother about some land. There are much deeper sores

than that to be probed by the Spirit, but we felt that we had seen the beginning of His gracious work in their

aries in the forenoon, and our eyes were eagerly looking forward to a glorious time of victory when we met in the afternoon with the native Christians, notwithstanding the fact that outside it was pouring rain. But during the afternoon, darkness, such dense darkness, ensued, and we were made very conscious of the fact that the events of the day before had roused the fear of our enemy. The night before we had been saying to each other that we had not felt the powers of darkness in the way we did in the spring of 1905 during a time of spiritual blessing, and listening to our whispers the devil determined that we should feel his power at once. It looked as if the devil had really got the victory, and with sore hearts we closed the meeting, and went to our own rooms. What a cheer it was to hear the next morning that the Lord had been working in the hearts of some, and from this we took courage.



Photo. 63

CROSSING THE FERRY.

[C. Fairclough.]

hearts, and it made us long for the greater manifestation of his power among us.

On Friday the 25th, we (the missionaries) had a very solemn, heart-searching time during the forenoon, but the Lord gave us confidence that the sin of all past failures in life and service had been put away, and that He would come to us in great power before the day passed. The native meeting in the afternoon continued for three hours and a quarter, and, as we had expected, the Spirit manifested His power. All glory to our risen Lord!

Hearts were melted at His presence, confessions were made with sobbing, and our hearts were drawn out in earnest prayers for fullness of blessing. One man confessed to having made a false profession of faith for several years, and not only so but that he had also hindered many others from accepting Christ. Native workers confessed to having had more love for their money than for the souls of the people; many to coldness of heart and neglect of the Scriptures; two mothers to the sin of having apprenticed their sons without making the provision for the observance of the Lord's Day; and several to their utter indifference in regard to the salvation of their own relatives and friends. It was very blessed to see the Spirit working in a deeper way than had before been seen here by any of the missionaries now in Yangchow, but it is felt that there is a much deeper work yet to be done, and the Spirit will certainly do it.

Saturday the 26th (the 40th anniversary of the sailing of the Lammernuir party), was a most hopeful time when we gathered as a band of mission-

were made the burden of our hearts: "that God would cause His face to shine." And in the bright sunshine outside after the rain of yesterday we seemed to have the pledge that He would be gracious. All the services were times of prayer as on the previous Sunday, and for nearly eight hours, with only two breaks, we were upon our knees before God. During the forenoon a backslider, who more than ten years ago had been a native evangelist, and who on Friday had already made confession in a general way to having left the Lord for a number of years,



DRYING HEMP FIBRE.

The fibre is peeled from the stalks, soaked in water, dried, and made into twine.

stood, and having asked the congregation to rise from their knees, made full confession of three particular sins

into which he had fallen during those years—Lord's Day desecration, gambling, and opium-smoking. He said that on Friday the Spirit had so troubled him that he had thought a confession in a general way would bring him peace, but it did not. He had not had any peace since, and, though it was a most difficult matter for him to face, the Spirit of God had compelled him to make full confession. During the whole day others poured out their hearts in confession of sin and failure to honor the Lord in their lives, and the Lord's presence was felt by us all.

So have we come to the end of the week of special

prayer for China, but not to the end of the time of blessing in Yang-chow. Though the Spirit has come among us, and has begun to do a gracious work of cleansing, there is very much more to be done, and we have not yet seen the out-pouring of the Spirit we all long for so much. But that is coming, and the Lord has led us to continue indefinitely the daily meetings for prayer and the ministry of the Word—for missionaries at 10 a.m., and with the native Christians at 3.30 p.m. The Lord has led us to seek the out-pouring of the Spirit upon all flesh, and by His grace we intend holding on till that comes.

A Letter from Rev. W. P. Knight.

THE summer is now rapidly drawing on, and one has time to look back over all the work of the past season. My last letter was penned at

Yu-u, in the month of March, and since then the days have been very fully occupied. Were I to enter into detail this letter would reach proportions that would tax your patience.

BIBLE CLASSES.

After leaving Yu-u, I went to stay with Mr. and Mrs. Dreyer, at Luan. We had some interesting classes here, and a time of much blessing, owing to the presence of several foreigners. Mr. Dreyer took this opportunity of inviting six leading mandarins of the district to a repast, prepared and served in foreign style. The ladies of the station excelled themselves, and on the appointed evening the courtyard witnessed the arrival of the sedan chairs bearing the visitors, who were astonished at the preparations made for them. After dinner we all adjourned to the chapel for a magic lantern entertainment, and the guests had the Gospel clearly presented to them.

Four days of travel brought me to Ping-yao, and thence I went to Chieh-hsiu. Here we had an attendance of forty; from thence on to Huo-chau, with an attendance of twenty-eight. This finished the round of stations and I returned home to Ping-yang. You may be

interested to know that this spring eight stations have been visited, with an average of five days' meetings at each place. The total attendance has been 250 and I

have ridden on horse-back over 800 miles. May I commend all this service to your prayers, that God would be pleased to bless the seed sown and further promote Bible study in this province.

DROUGHT.

One of the chief things occupying the local mind at present is the lack of rain. These poor people have only had one really good harvest during the five summers we have been up in the province. All round us the wheat is parched and dead, and not even the seed sown will be obtainable. A little rain has fallen, and farmers are ploughing up their wheat and planting the autumn chops. Flour here should be twenty cash a pound; it is now forty, and has every prospect of rising. The soldiers were called

out recently to fire up in the air and kill the drought demon which is said to live over this city and blow away the rain clouds. They loaded a rusty old cannon and fired. Result, a child killed by fragments of the burst gun, and three others wounded. We have every reason to believe the demon was unarmed. The greatest efforts have been made during the past few weeks to obtain rain. The south gate of the city has been kept



A CHINESE MAGISTRATE.

shut, much to everybody's inconvenience; men with heavy knives suspended round their necks, and barefooted, have toiled daily to the mountains on the west of the city to pray at a celebrated shrine; fasts have been ordered by the mandarin, and it has been difficult to buy anything in the way of eatables on the street. All the officials have been praying and burning incense at a temple near us. At last the district magistrate, Mr. Lin, a really intelligent man, said it was no use, and ordered the shrine filled with willow leaves, at which he had been prostrating himself, to be taken down, and decided to give up praying to the gods for rain. Our Shan-si church conference, of which I speak immediately, was in session at the time, and special and urgent prayer was made to the true God for the needed rain. Greatly to the delight of us all, the very day after the mandarin stopped praying, we had a good heavy rain storm. The fall was not sufficient, however, for the parched ground, and now again the heavens are as brass. Truly this is an afflicted province.

SHAN-SI CONFERENCE.

The long-looked-for, much-prayed-for, and greatly anticipated Shan-si conference has come and gone. We had the pleasure of having twenty-eight foreigners and about sixty native leaders here in Ping-yang Fu. All through the meetings a deep spirit of mutual love and harmony prevailed. It means much to us as fellow-workers to meet face to face, to spend a few days in waiting upon God, to talk over various phases of the work and plan for further extension of God's kingdom in Shan-si. The native leaders, too, come from their posts of toil and difficulty, and meet with fellow-soldiers in the fight. These gatherings are of the greatest value in every way, and prove a source of strength and inspiration. Mr. E. J. Cooper was elected chairman of our foreign meetings, whilst Mr. A. Lutley and Pastor Hsu shared the chairmanship of the united English and Chinese meetings when all were present and business conducted in the Chinese language. The first day was spent by the missionaries in prayer and worship. Mr. Cooper laid great stress on the fact of the presence and guidance of the Spirit of God. The Holy Ghost was indeed felt to be presiding over the gatherings. There was much liberty, prayer audible and silent. Praise, confession of past failure and weakness, with words of exhortation, filled the time, and it was indeed a time of refreshing from the presence of the Lord. At night we all gathered in the chapel and welcomed the native delegates, who arrived a day later than the foreigners. I cannot stay to go into detail as to the meetings, but will merely mention a few points of special interest. At the united meetings reports were given by various friends, of work during the past year in different parts of the province. Mr. Shao, of Lu-an, told of a forward movement along evangelistic lines. Mr. Kin, of Chieh-hsiu, who one morning gave us an admirable sermon, spoke of his opium-refuge work, and of the flock which is being gathered in that district. Mr. Wang, of Hoh-chow, reported growing

interest and good attendances each night at their street-chapel. Miss French told the friends of the blessing given during the past winter among the school-girls. There is a really fine school at Heo-chow, and the girls have given much time to prayer, with the result that thirteen of their number have recently been baptized. Miss Hoskyn spoke on behalf of the work at Kuh-wu, while my wife gave a five-minutes' talk on the service here in Ping-yang. You will be interested to know that Mrs. Lyons has opened her dispensary for women each week during the season, and since the fall has had 600 visits. These patients hear the Gospel from some of our local women who come in each Tuesday to help. During the past winter Mrs. Lyons and my wife have received five companies of women and girls for Bible instruction. Some eighty were invited and over fifty came. All, save two old and very poor women, brought their own flour for the week or so of their attendance at the classes. We thank God for this step in a right direction, as hitherto women have had food provided for them. We feel it is helpful to encourage these friends along this line of self-support, and are glad to see the willingness with which they have taken up the idea.

I was enabled to give the delegates a rapid sketch of the Bible classes held throughout the province from 1st to 3rd Chinese moons. We have abundant cause to praise God for the interest taken in the Word of God.

At the English meetings quite an amount of business was transacted. The matter of the Bible school was considered, and it is decided to open as usual on the 1st of the 10th moon. The local classes are to be kept up as time and strength permit. It was agreed that one month at the school was not sufficient to meet the need of native helpers who would be in any sense trained for their work. The conference felt, however, that the time was not ripe for any change, owing to the lack of promising young men. I would commend this matter to your prayers, for till we can get at least ten or twelve young men and give them some months of teaching, the Bible school will not be having its full ministry. Another matter of great importance that came before the conference was that of an intermediate or high school. At present there are a good many boys' village schools scattered throughout the province. They are mostly for younger boys, and have an elementary curriculum. We have no higher grade school to which the best scholars from these villages can be sent. If a high school can be obtained—the authorities of the Union College in Wei-hsien, Shan-tung Province, have kindly consented to send their examination papers to us, that scholars wishing to go on in their studies may pass the Union College entrance examinations with a minimum of trouble and expense, and, if passed, enter at Wei-hsien. This is a fine American institution, with 200 students. Much thought was given to the projected school, and it was thought desirable that it should be established at Ping-yang Fu, under efficient foreign control. In the meantime we must wait upon the Lord for supply of the man to take charge, means, buildings, etc.

Tidings from the Provinces.

News Notes.

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

There is nothing special to report with respect to the present situation in China. With the exception of local unrest owing to the scarcity of rice in two of the provinces, which has resulted in native riots in one or two places and threatened to become serious in others, the country as a whole appears to be fairly quiet. From the correspondence received from our workers it seems clear that the Chinese officials, as a class, are exercising much vigilance with a view to the suppression of rumors and the maintenance of order. We feel, however, that there is continued need of prayer that the lawless may be restrained.

There are many indications that a new national sentiment is being created, which may increase the difficulty of missionary work. The spirit of "China for the Chinese" seems more and more to be taking hold of a certain section of the people, and in one or two districts it has recently been perceptible amongst the converts. This new awakening is not without its dangers, as it may not and probably will not be altogether free from prejudice and narrow-mindedness; but on the other hand, if wisely controlled, it may lead to that development of spiritual enterprise in the Church for which we all have been praying and waiting.

The returns which have reached us since the date of my last letter show that two hundred and two further converts have been received into the Church by baptism, bringing the total number reported up to nearly 1,100 for the part of the year which has now expired.

Mr. Ridley recently spent a few days at Uei-u-en-pu, Kan-suh, preaching the Gospel at a great fair. The official provided a tent, with table, chairs and forms, and sent two soldiers to look after it. There were many listeners, a few of whom came again and again and asked questions.

Mr. J. B. Martin writes of an interesting enquirer from a place sixty miles north of Tsin-chow, in the same province. This man, who appears to be sincere and seems to realize the power of prayer, has broken off the opium habit, and has endured severe persecutions for the sake of Christ. He is a Mohammedan, and on his return to his home after his first visit to Tsin-chow, four relatives set upon him, beat him and cut his head with a

knife. If the headman of the place were not on friendly terms his life would not be safe, such are the hatred and bigotry of the class to which he belongs.

At Chen-chow, Ho-nan, the son of the Hsien official, came to Dr. Guinness recently, asking him to operate on a tumor on his neck. This Dr. Guinness did successfully, and the official's son has brought several of his friends to him, who have taken away books to read. Dr. Guinness writes, "I trust some seeds of fruit may find an entrance into the *Ya-men*."

Mr. Windsor, who has been visiting Mei-tan, in Kwei-chau, reports that he was informed by several persons there that about 2,000 loads of opium are usually gathered every year in that district alone. About 1,000 loads are exported to Canton, and the other 1,000 are disposed of locally. Thus, nearly 100 tons of this drug are produced annually in this Hsien. Mr. Windsor says, "You can understand what a formidable obstacle this is to our work both in the city and surrounding country."

Mr. Allen writes more encouragingly of the work in the Kuei-tung district, Yun-nan. In April he baptized one woman who has lived a consistent life and shown interest in the work of saving others. There are a number of enquirers for whom he entertains hope. Amongst these is an aboriginal chief.

Mr. W. J. Embury sends an account of an evangelistic tour which he recently made as far as Long-chang Fu, returning via Uin-long Cheo, and Feng-u, calling at a large number of cities, towns and villages on the way. Of this journey he writes: "It has contained many glorious opportunities for preaching Jesus, and of reaching many who would not otherwise be reached. It tends to strengthen my conviction as to the crying need there is for someone to visit these places at intervals. They cannot have resident workers, but may God grant that they may not be left hopelessly in the dark without an occasional message of light and hope. Let us pray for the seed sown, that the Lord may cause it to bear fruit in the coming days."

Mr. W. E. Tyler and Mr. Row have been visiting some of the cities in the Kan-chow district, Kiang-si. They walked 265 miles, and travelled by boat 120 miles. They sold nearly 27,000 cash worth of books, and had many excellent opportunities of preaching the Gospel.

Mr. J. Lawson reports that the people in the northern part of I-chuen Hsien, in the same province, have risen against the officials, but does not mention their reason for this action. Much distress has been caused by heavy rains, and many of the crops in the locality have been ruined.

Dr. Judd writes that he has started building his new hospital at Rao-chow Fu. The rebellion in the district lying between this city and Kien-teh Hsien is now over, and Dr. Judd has been attending to some of the wounded.

Mr. Rudland writes that in Tai-chow Fu, Cheh-kiang, the scarcity and consequent high price of rice recently resulted in a rising of the starving people who were unable to pay the rate asked by the shop-keepers. The officials issued a proclamation, ordering the merchants to reduce the prices to a certain figure, but this they refused to do, and the infuriated inhabitants plundered their shops, and emptied the granaries owned by rich residents who were holding back supplies. The sedan chairs in which the magistrate and the prefect were riding were smashed. A military official with 800 soldiers soon appeared on the scene and restored order. You will understand the anxiety and strain which the workers in the station were caused, and will be relieved to learn that quiet has been restored in the city.

In the Sien-chow district, in the same prefecture, however, there has been so much unrest that Mr. and Mrs. A. B. Wilson left the city under military escort for Tai-chow Fu, where we learn they have safely arrived.

Mr. Dickie has opened a new chapel at Chang-shan, in the Kin-hua district. At the opening services, over ninety members and enquirers were present, besides the villagers who came in large numbers. Six men and one woman were baptized and received into the fellowship of the church. Our brother writes: "It was truly a red letter day in the history of Chang-shan work, and we trust that the impressions made may result in many more conversions in that village and district. Most of the Christians and enquirers had worked hard to get the house ready, many of them giving their time as well as their money. They carried the lime and earth for the plasterer, and also the wood for the carpenter."

Mrs. Menzies writes that she and one of the Bible women have been spending a fortnight amongst the villages in the long-ko-dsi plain, in the Wen-chow dis-

trict. In all fifty-two villages and one hundred and nineteen homes were visited, and many opportunities were afforded for telling out the Gospel message.

Kan-suh.

Mr. G. W. Hunter, writing from Hami under date February 10, says:—

"You will see from the heading of this letter that I am at last in the New Province. (See map, N.W. of Kan-suh Province, between Mongolia and Tibet.—Ed.) However, I find the work here not at all easy. There are a great number of Mohammedans, and to increase the difficulty of working amongst them, many of them speak Turkish and do not understand the Chinese language. I am trying to learn a little Turkish so as to be able to preach to them. So far, friendliness has been shown by the people, and I have had long talks with some of them about Mohammedanism and true Christianity."

Si-chuen.

CHEN-TU.—"There are now fourteen students at the School. (Mr. Grainger refers to the Training School for native helpers under his care.—Ed.) They are all making good progress. I find it necessary to have a thorough revision and examination once a month, in order to keep up the back work, and also to find out how they are progressing. The plan works excellently. The first month the percentage for the whole school in all subjects was 78. This month gives a percentage of 88, an increase of 10% in one month. The highest gained in the first month was 95%, and in the second was 99.7%, with a close second at 99.3%. This result is gained on an examination of 163 questions on all subjects, 100 of which questions were on Scripture alone. Five or six of the men are very quick, three are slow, and the rest are average. The evangelistic work continues to be carried on vigorously at four different points every afternoon. Our fortnightly run into the country is a pleasure to the students, and causes quite a stir in the markets."—*Adam Grainger.*

Kwei-chau.

AN-SHUN.—"What a grand and blessed time we had at Ko Pu! I never saw such a gathering of Mio before. Thousands of these people gathered together. Oh, that you could have heard their hymn singing and their praying! Truly the Holy Ghost has been poured upon these

people! About five hundred were desirous of baptism. We selected, examined and baptized one hundred and eighty men and women. Two hundred and forty-nine sat down to the Lord's supper. What a glorious scene! It is the Lord's doing, and it is marvellous in our eyes!"

—*J. R. Adam.*

Monthly Notes.

ARRIVALS.

March 16th, at Shanghai, Miss J. W. Arpiainen, returned, via U.S.A., from Finland.

April 28th, at Shanghai, Rev. H. A. H. and Mrs. Lea, from England.

July 8th, at Seattle, Mr. A. V. Gray, from Shanghai.

DEPARTURES.

March 24th, from Shanghai, F. and Mrs. Blasner, for Germany.

April 16th, from Shanghai, E. and Mrs. Hunt, R. and Mrs. Gillies and Miss F. L. Morris, for England; also Miss A. E. Ehrstrom, for Finland.

April 21st, from Shanghai, G. F. and Mrs. Row and two children, J. and Mrs. Palmer and three children, and Misses L. M. Cane and A. A. Davis, for England; also Miss M. Suter, for Switzerland.

April 21st, from Shanghai, W. S. and Mrs. Strong and child, for New Zealand.

June 14th, from Montreal, G. A. and Mrs. Rogers and child, for Liverpool.

July 12th, from Montreal, Miss M. E. Waterman and Miss G. Rees, for Liverpool.

July 13th, from New York, Miss Agnes Gibson, for Liverpool.

BIRTHS.

March 29th, at Tai-chow, to Mr. and Mrs. J. G. Kauderer, a daughter (Margarete Marie).

April 13th, at Shanghai, to Mr. and Mrs. K. Macleod, a daughter (Catharine Margaret).

April 21st, at Siang-hsien, Ho-nan, to F. S. and Mrs. Joyce, a daughter (Dorothy Brook).

April 22nd, at Shanghai, to Mrs. F. Traub, a son (Frederick.)

May 1st, at Hankow, to A. and Mrs. Argento, a son (Alfonso Nicolas Haarfrage Bjorgum).

May 12th, at Tsing-kiang-pu, Kiang-su, to Dr. W. and Mrs. Shackleton, a daughter (Dorothy).

MARRIAGES.

April 3rd, Heinrich Witt to Miss C. Jepsen, at Han-kow.

May 5th, at Yun-cheng, Shan-si, L. H. E. Linder to Miss M. C. Bordson.

DEATHS.

April 27th, at Chou-chia-kou, Ho-nan, Agnes Muriel, infant daughter of J. and Mrs. Brock, from bronchitis.

April 29th, at Shanghai, Archibald Stewart Waldie, infant son of A. and Mrs. Gracie, from meningitis.

May 7th, at Chefoo, Kenneth, son of B. M. and Mrs. McOwan, aged six years and eleven months, from acute nephritis and uremia.

Recent Baptisms.

SHEN-SI—

Han-chung	23
Ing-kia-uei	2
Si-an Fu	7
Mei Hsien	4

SHAN-SI—

Hoh-chow and out-station	40
I-cheng	6
Hung-tung	11
Tso-yun	4
Ho-tsin	7

CHIH-LI—

Hsuan-hua	2
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KIANG-SU—

An-tong	6
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HO-NAN—

Iong-ning	3
Chou-chia-kou	21
Chou-chia-kou out-station	2

SI-CHUEN—

Chu Hsien out-station	9
Liang-shan	4
Shu-tung out-station	9
Lu-chow and out-station	5
Chung-cheo out-station	1

KWEI-CHAU—

An-shun out-stations	310
Tsen-i Fu	2

YUN-NAN—

Bhamo (Upper Burma)	1
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GAN-HWUY—

Cheng-yuang-kuan	4
Ning-ko out-station	11
Kuang-teh	1
Luh-an (Shu-cheng)	13

CHIH-KIANG—

Wen-chow out-stations	14
Tong-lo and out-station	11
Chu-cheo	7
Tien-tai out-station	3
Ku-chow	14
Ping-hai out-stations	12
Ning-hai out-station	3
Feng-hua out-station	1

HU-NAN—

Chang-sha (Siang-tan)	8
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Previously reported.... 581
122

Editorial Notes.

WE would call attention to an error in the Cash Abstract which was published in the July number of this paper. Under the head of Disbursements, in the 26th line, it should have read, instead of "Support of officers and home helpers," Support of office and home helpers.

May we ask our friends to join with us in praise to God for His merciful dealings with us during the past month in connection with funds for China. Usually, our larger donations are received, and hence our larger remittances to China are made, in the winter months, and hitherto, there has been a considerable falling off of receipts and remittances in the summer months. But the past month of July has been, by God's goodness, an exception to the general rule, for we have received even larger donations than in most winter months, and have remitted to China more money, with the exception of one month, than we have been permitted to do in any single month before. It is delightful to see that our Father in heaven, the One upon whom we depend for all our temporal supplies, is independent of times and seasons, and that He is the Lord of the summer as well as of the winter, being the "Lord of heaven and earth."

There is special need of prayer, just now, for China, that she may be kept in peace. A spirit of unrest is abroad there, not serious in its consequences, but serious in its possibilities, which only the hand of God can subdue. The gathering of taxes from an impoverished people, long prevailing drought, flood, failure of crops, famine; these are the various causes in various places which are making for disturbance. Let us not forget our service of intercession, but let us be faithful in waiting frequently upon Him who is the God of the nations, and who is quick to hear the cry of the righteous.

The recent developments in China, looking toward reform, are so astonishing that one—and especially one who knows China—could be pardoned if he doubted their reality. That a country which has held on upon its serene way for hundreds and thousands of years, unmoved by outside influences, and apparently unmovable by any influences, should have suddenly thrown off historical precedent, inherited conservatism, and religious conviction, and should have put herself at one step into the path of natural progress, seems incredible. And yet it is so. Railways are being built, mines are being opened, cities are being policed and made sanitary, electric-light plants and trolley-car systems are being inaugurated, schools and colleges of western learning are being established, armies are being drilled in foreign tactics, and a new navy is being built up. In short, China has awakened and is putting on her national strength as never before. The hoary nation has suddenly become young, and her face which has so long been turned backward, has been suddenly turned forward. In other words, China is at last moving onward; and there will be no more possibility of staying her course than of retarding the movement of a glacier. "Forward!" "Moving!" These are the facts. But forward toward what? Moving into what? These are the questions. As to this, only God knows. But let us realize it; it is, for China and for the world, for infinite weal or woe. Oh, Christians, to your knees then; and thereafter into consecrated service in China's behalf! This is the only hope that China's future may be, in some measure, for weal and not for woe.

A capital book for summer reading—and for winter reading also—is Mr. Horsburgh's pamphlet, "Do not Say!" It is published by the Revell Company, and is sold for ten cents a copy, or for one dollar a dozen copies. In the abridged edition there are but ninety pages, and the print is large and clear. We are thus specific, for we wish to urge our readers, and especially our younger readers, to secure the book and to read it, and as early as possible. As the title implies, it is a book of spiritual and missionary "don'ts." And every one of these is needed and pertinent. In other words, the pamphlet attacks our easy, arm-chair religion, and bids us take heed to ourselves and to the doctrine. It reveals the fact that the average Christian is as full of excuses regarding missionary effort as the average unconverted man is concerning accepting God's salvation; and it leaves the honest man without excuse of any kind, and with the conviction that it is time to rise to the help of the Lord against the mighty. Buy the book, dear friend, and prayerfully read it. If you are right with God, it will do you no harm, and if you are not, it may do you much-needed good.

The more we have to do with foreign missions, the more persuaded we are that devoted, self-sacrificing and enduring interest in such is, generally, the result of the conviction that Jews, Mohammedans, and heathen are spiritually lost. Interest of any other kind, and on any other basis, is likely to be half-hearted, partly selfish and ephemeral. But—we have seen it in innumerable cases—when the great and solemn fact that all men, everywhere, without Christ, are without hope, lays hold upon the heart, the life is likely to change, in its aim, character, and intensity, and service is likely to change with it. We would urge our readers, therefore, to take up the study of God's Word, upon this subject, and to pursue it till the mind of God concerning the spiritual condition of men is known. We are sure that none will ever regret having done this; and we do not hesitate to say, that in the average case, the result will be the gathering of the deep conviction that *all men* in their natural state are unregenerate, needing the birth from above, and, therefore, needing Jesus Christ, as the only redeemer from sin and death.

"The coming of the Lord draweth nigh." (James 5: 8). Reader, are you glad or sorry? Suppose that coming should come to pass in your time—next month, this week, to-day; let us ask you, would you be glad or sorry? Would that coming find you prepared for it; detached from earthly things and attached to heavenly things, and so grateful that it had come; or would it find you not ready, wishing for time, for delay, almost for escape? You profess to be His, and to love Him: is it possible, then, that you prefer, on account of some sin, or because of the spirit of worldliness in your heart, to be here and to have Him remain there, with infinite distance between you? or, are you among those who "wait for His appearing," with fervent love, and ardent expectation? If you are among the former, you will be "ashamed before Him at His coming." If you are among the latter, you will yet find, as you have never known it here on earth, that "in His presence is fullness of joy, and at His right hand are pleasures for evermore." Dear reader, please stop and think; please ponder and pray; and oh, choose, once and for all, the things which make for your present and eternal peace! Yes, "the coming of the Lord draweth nigh." Let us say then, "Even so, come, Lord Jesus!"

CHINA'S MILLIONS

Trust.

BY MR. JAMES H. MCCONKEY.

A Chapter from "The Threefold Secret of the Holy Spirit."

THERE is but one attitude that the life surrendered to Him dare take, to know His fullness, and that is: to TRUST and OBEY. Upon the necessity of obedience we need hardly dwell here, but may simply say that it is the very essence of surrender, which is naught else but an absolute yielding of our wills to obey the will of another—even our Lord and Master. As the whole catastrophe of the fall is wrapped up in the doing of our own will, the whole blessedness of the new life is involved in "Lo I come to do *Thy* will." In surrender is obedience: in obedience is surrender. That surrender which is a supreme act of obedience, marks and means the beginning of a *habit*, a *life* of obedience to the Holy Spirit to whom we have yielded. So clearly is obedience inwrought in the very idea of surrender that we shall not dwell long upon it in our brief limits, but pass on to some thoughts upon its mated truth of—TRUST.

I. TRUST HIM AS INDWELLING.

There is, as we have seen, an erroneous teaching which essays to meet our spiritual powerlessness and barrenness by asserting that we have not received the gift of the Holy Ghost, have not been baptized with the Holy

Ghost, and that what we need is to wait for the promise of the Comforter, and then when He comes in, all this will disappear. We have endeavored very simply

to show that this is unscriptural, confusing, and misleading; that the believer does not surrender his life in order to have the Spirit enter, but because He has entered; that the believer's life does not climax in the incoming of the Spirit but starts with it; that such indwelling is not the capstone but the base-stone of the entire structure of his inner life and outward service. Yet so accustomed have we become to the former view of this subject that the first thing we do after we yield our lives in surrender to Him is to begin to look for Him to enter, to wait for the promise, to expect His indwelling. Now it is as against all this that we urge the child of God to *trust* in His indwelling. Do not await it, *believe* it; do not expect it, *accept* it; do not seek for it, *recognize* it; do not build up to it, build upon it as a sure foundation. "What," you say, "accept the indwelling of the Spirit as a fact before surrender without any

conscious incoming after it, without any feeling or emotional experience of His acceptance of my yielded life?" Precisely. Accept the fact of the Spirit's in-



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dwelling exactly as you accepted the fact of the remission of your sins when you believed on Jesus Christ, by evidence a thousandfold more certain and reassuring than your shifting feelings, namely, the *eternal, immutable Word of God*.

That word is plain. God asks of you only one thing, namely that you examine yourself and see whether you are in the *faith*; that is, a believer (2 Cor. 13: 5). If so, then He assures you that He dwells in you; He reiterates again and again that your body is the temple of the Holy Spirit, who *is* in you, whom *ye have* of God, who *dwells* in you forever (1 Cor. 3: 16, etc.). He does not ask you to *inspect* your emotions for this, but to *take His Word* for it. He does not ask you to wait for a feeling, but to rest upon a fact, accepting His plain word as the evidence of that fact. Then, apart from any consciousness of His indwelling, as you believe in, accept, recognize and act upon that indwelling, you soon find it to be a glorious fact. A good old colored saint when asked how he had become so conscious of the Spirit's presence in His heart, replied: "Jess you believe He's there and He is there." And so beloved *trust* in His indwelling. Do not deny or await it, but believe and accept it. Like good old Brother Lawrence, "*practise the presence of God*" and you shall soon experience it. "Act as though I *were* in you, and you shall know that I *am* in you." Right here it will much aid this trust in His indwelling if we will but grasp the important truth that is here in place, namely:—

Distinguish between the INDWELLING of the Holy Ghost and the MANIFESTATION of the Holy Ghost in His fullness. By indwelling is meant His *presence* in us; by manifestation the *consciousness* of that presence. Now the indwelling of the Holy Ghost depends upon our *union with Christ*, through *faith*, as we have seen. But the *manifestation* of the Holy Ghost depends upon our *obedience* to His commandments (John 14: 21) (in this case the call to yield ourselves to Christ). Wherefore the Spirit's indwelling depends upon our *standing*, His manifestation upon our *state*. The first is a question of *union*, the second a question of *communion* (in this case through *obedience*). The first is accomplished by *God*, and is a *permanent fact in the believer's life*, independent of his feeling about it or consciousness of it. Assuredly! "*Of God are ye in CHRIST JESUS*" (1 Cor. 1: 30). It is *God* who united you, child of God, to Jesus Christ, and united you *forever*. At that union the Holy Ghost came into you, and came to indwell *forever* (John 14: 16). That the Holy Ghost indwells in you forever is as much a *fact* as that Jesus took away your sins forever. If you are a *child* of God the Spirit dwells in you; if you are an *obedient* child the Spirit *manifests* Himself in you. Your birth does not depend upon yourself; you were born of *God*; but your walk does depend upon yourself, and with it the Spirit's *manifestation*. *Indwelling* should be associated with *sonship*; *manifestation* with *obedience* and *communion*. Now sonship is the gift of God, and *irrevocable*, and so is the indwelling of the Spirit. But obedience and communion being largely in our hands are variable, wherefore, so is manifestation. Thus one of the deadliest errors we fall into is to make manifestation the *test of indwelling*, instead of the test

of obedience to, and communion with, Him who is already indwelling. Never doubt the indwelling of the Spirit because you do not feel His presence, any more than you doubt that Jesus died for you, because you do not feel that death. If we are saved only when we feel saved, and the Holy Spirit indwells only when we are conscious of His indwelling, then woe unto us, for the Spirit ceases to dwell in us, and we are lost men and women whenever we stumble or disobey in our walk with God! What a disastrous and appalling error to fall into! Whereas when we see that His indwelling depends upon an *unchangeable fact*—our eternal union with Christ by faith—but the *consciousness* of that indwelling upon a *changeable state*—namely, our walk with God—then any decline in that consciousness of His presence will never lead us to doubt His indwelling, but only stir us to scan our lives if so be that we may be following Him so far off in the path of communion and obedience as to have lost the shining of His manifested presence. We see from this also our need to:

2. TRUST HIM AS TO MANIFESTATION.

Do not dictate to Him the kind of feeling of fullness you desire. Do not insist upon a sudden flood-tide of emotion. Do not pitch upon some other man's experience, heard or read of, and expect God to duplicate it in you. Trust all this to Him. We are prone both at conversion and consecration to come to the Lord with a previously formed conception of the exact sort of an experience we are to have. And are we not almost invariably disappointed? Why? Because God knows far better than we, just what feeling to give us. Does not our very surrender to do and receive His will instead of our own, carry with it a loving submission to Him in this matter of manifestation, as in all others, accepting sweetly just such individual measure of fullness as *He* deems best? Paul had such wonderful manifestations of spiritual things as to need a thorn in the flesh, "lest he should be exalted overmuch." There is a suggestion here that the Lord knows just what form and degree of fullness to give each one of us, to keep us from spiritual pride or exaltation. Therefore, leave it all to Him. Whether sudden or gradual; quiet or jubilant; great peace or great power; it matters not. Let us be concerned to meet the *conditions* of promise, and God will always take care of the *fulfilment* of the promise. He who yields himself most fully to the cross of Christ in surrender, leaving the whole question of experience of fullness with God, will come sooner and more abundantly into its blessedness than he who, ignoring the conditions of full discipleship, spends his time awaiting tongues of fire and sound of rushing mighty wind.

Nothing is more hurtful than to be constantly inspecting our own inner lives to see if God is fulfilling His promise in our experience. It is like the child constantly digging up the seed to see if it has sprouted. The question of the *experience* of fullness of the Spirit belongs to the Lord. It is His gracious work alone. He has promised "*I will manifest Myself*; *this is My part*; *leave this to Me*." The supreme thing for us to do is to fulfill the conditions placed upon *us*, through which God's blessing comes, and trustfully leave His

part to Him. The less we are concerned and anxious about the manifestation of His fullness the sooner it will come. Perfect faith in God, as we have seen is all-essential to knowing His fullness. But is there not in this scanning each pulse of feeling as it comes, a subtle unbelief, a fear that perhaps God will not be faithful even though we are? And back of it all are we not perhaps more anxious for the blessing, the joy, the *feeling* of the Spirit's fullness than eager, and willing, and quick to yield our lives to our blessed Lord even though no feeling should follow it? Wherefore, beloved, be occupied with an honest, complete, heart-searching surrender, and leave all else in God's hands.

3. TRUST THE SPIRIT AS HE WORKS IN YOU.

At no point is a simple, unwavering trust in Him needed more than just here. For consider first how utterly incapable you yourself are of shaping, fashioning, purifying the life you have just yielded into His hands. How full of errors and failures it has been! How far it falls short even of your own human, not to speak of His divine ideal for it! How sinful, weak, and inconsistent! As you have striven, labored, and battled in your efforts to develop it, how colossal has seemed the task, how hopeless the outcome! You are wrestling not against flesh and blood, but against principalities and powers; against the rulers of darkness; against those who laugh in scorn at your self-efforts to overcome them. You know not the power of evil; you know not the might of the self-life; you know not God's power to cope with both. Apart from God you know not what armor you need; what weapons to wield; what battles must be fought; what crisis the unknown future will bring; how the old man shall be "put off"; how the new shall be put on; where your lot shall be cast; nor what field God has prepared for you. As you sit and ponder how hopeless it is for you, a mortal man or woman, to try to mould and shape a life that is immortal in its service, scope and destiny, sweeping far into the mystic depths of eternity in its outcome, do you not realize how foolish you have been even to attempt to possess and control that life instead of yielding it at once to the Holy Spirit who brought it into being? Can you do *anything else* than trust Him wholly and absolutely with it, in view of your utter failure and inability to fashion it for the ministries, not only of this life, but of eternity?

But on the other hand mark how simply and absolutely you can trust the Spirit to work in the life you have yielded. Did He not bring you into being? Does He not know you as only the all-seeing God can? Is He not acquainted with your sins and weaknesses; ~~4~~ fleshliness and failures; powers and talents; regretted past, unsatisfied present, and unknown eternal future? Does He not know just when you need chastening and when rebuke? When to press hard with the cross, and when to comfort with His own joy? When to use the knife, and when to pour in the soothing ointment? Just how to mould and fashion; chisel and cut; straighten and strengthen; pound, hammer and polish until the statue is as He would have it—like the Son? Wherefore TRUST Him. When He leads you

into paths that wound your faltering feet; confronts you with a future that lowers dark and threatening; hems you in with providences that seem harsh and mysterious;—in all these stand still; whisper to yourself, "It is *God* that worketh," and TRUST Him. For the Spirit must needs work in you ere He can work through you. He must needs purify the gold ere He can send it forth as sterling coin, the choicest of His mintage. And if you will not stay under His hand, even when He works ever so strangely, how can He accomplish His deepening, enlarging, enriching purpose in your life? Wherefore TRUST Him as He works in you. It matters not that His dealings with you are strange, mysterious, even confusing; that this is not the way in which *you* would like Him to work; that He is not sending you experiences of the kind or degree you expected. You may not indeed understand all this, but *He* does, "for it is *God* that worketh *in* you." But you would not dare take your case out of His hands even if you could—would you? Therefore trust Him while He inworks.

4. FINALLY, TRUST HIM TO WORK THROUGH YOU.

It is one thing to work for God; it is another to have God work through us. We are often eager for the former; God is always desirous of doing the latter.

One of the important facts in the surrender of the life is that it is the attitude which gives God the chance to work His perfect will through us. For it is God that is working to evangelize the world; it is God who has laid the plans for it; it is God who has the power to successfully execute them. Now the God who is the ruler of the universe does not want us to plan and worry and work for Him. For while He appreciates our purposes toward Him, yet they may be all athwart His purposes for, and through, us. What He wants is not our plans, but our lives, that He may work *His* plans through us.

Now God will certainly do this through every life that is yielded to Him, if we simply trust Him so to do, and follow Him as He leads us on. His word upon this is clear. "For we are . . . created in Christ Jesus UNTO GOOD WORKS which God hath BEFORE ORDAINED that we should WALK IN THEM" (Eph. 2: 10). God hath an ordained plan of good works in Christ Jesus, and as each member of the body of Christ yields himself or herself to Him absolutely to do *His* ordained works, He will give to, and reveal to, that individual member his or her particular works, so that they may *walk in them*. This is a plain promise of guidance, not only into a practical life-work for each one yielded to Him, but the life-work which God has ordained for each one of His children "from before the foundation of the world." Is this incredible to you, beloved? Nay, *anything else* is incredible! For that God should have a purpose for every drop of dew glittering in the morning sunlight; for every blade of grass that upsprings from the earth; for every flower that blooms on hill or heath; and yet not have a plan for the lives of the men and women for whom these were created, is indeed in the last degree incredible! And do you reply that there are myriads of lives of His children apparently afloat upon the stream of a purposeless existence? Alas, yes. But it is because

God cannot reveal His will to an unrenounced Self-will ; cannot make clear His plans to a life full of Self-plans. Such unyielded Self-plans and Self-will become the fleshly cataract that veils the spiritual vision to God's plan and God's will. But when you yield your life wholly to Him, God will take away that veil, and sooner or later show you your life-work. This is true, it matters not how dark the way is now, how hedged in by adverse circumstances, how trying or complicated your present position. You may have to wait ; you must needs be patient ; but God will assuredly extricate you from all entanglements, and work out His blessed will through you, if you will but trust, wait, and obey as He guides. Many a life once so hemmed in as to seem beyond hope of freedom, is now witnessing for Christ in the distant dark lands.

We have a dear friend who, soon after being saved, was led to see the truth and glorious privilege of the surrendered life, and gave that life simply and trustfully to God. He was a busy man, shut in all day behind a counter, in a position that seemed to bar him absolutely from being led into any life-work God might have planned for him. Yet mark the result. Reading one day an interesting item in a religious journal, he was led to write the author and ask per-

mission to print and circulate it free, in tract form. This was willingly granted, and the little leaflet began to go out on its errand of blessing from the hand-press of our friend, who was an amateur printer. As the months went by other leaflets were added ; voluntary offerings began to come in for the work ; the few hundred tracts crept up into thousands, and hundreds of thousands ; stories of conversion of sinners and blessing to God's children, poured in from the logging camps of Michigan, the prisons of Wisconsin, the country at large, and the mission fields of distant lands. In the two or three years since this work began, one million tracts have been sent out free ; the Word of God has been circulated to an extent, and with results that eternity alone will reveal ; and our busy friend is one of the happiest of the great King's servants, in the consciousness of being in a work which God planned for him, and gave to him when he yielded his life to Him. Even so will God assuredly lead every surrendered child of His out from the place of darkness, inquiry and uncertainty, into the light and joy of that God-planned and God-empowered service which is to be his glad life-work if he will only TRUST Him who works in us, and desires to work mightily *through* us.

The Opportunities in China To-Day.

BY MR. MONTAGU BEAUCHAMP, B.A.

WE hear and read much of the present opportunity in China. What gave rise to this "New movement?"

Political changes of the last few years have been largely in our favor ; but we cannot say how long this state of things will last. In China to-day an immovable and venerated system—the growth of Milleniums, is crumbling to dust. Not having been able to rid herself of the foreigner, as up to 1900 she fondly hoped, China is now in earnest in her search for the source of the foreigner's power. When she has found this she hopes to turn upon the hated foreigner once more. To find this source of power, friendliness is essential. Past disturbances have cost China too much. Some look to army and navy reform ; some to political reform. The demand for books in every branch of western science is enormous. Publications on the science and art of war, more than double those on mathematics and geography which stand next on the list ; but the demand for Scriptures far exceeds the demand for any other book. The Bible has been recognized by some as the source of western power. Some look upon it as a badge of church membership. Others have found in the Bible a hope of freedom from the oppressor. Hundreds of thousands having bought Scriptures are yet unable to understand them and are demanding teachers and only too ready to provide mission houses.

Two men came from a mountain village to seek for an instructor. A large house had been given ; all Scriptures that came within their reach had been eagerly bought up. The nearest mission station was six days distant. Here

they sought help, but alas, in vain. They went on traveling twenty days, and after appealing to three different societies represented in Chung-king,* their search was still in vain. I met these two men, and felt compelled against my will to go and help them. But on my way to their place I was detained in a large city. Those who were interested would not hear of my leaving without opening a mission station in their city first. They provided a good house, made me their guest, and were ready to do everything for me—bookselling, housefurnishing and lighting—if I would only preach and teach. This I gladly did for a month, morning, noon and night. Before I could get through to my "mountain village," deputations had come from other places anxious to carry me off for the same work in their parts.

WHAT HAS BEEN DONE.

We thank God for what has been done. It is in answer to your prayers and ours. In many parts the heathen are more anxious to hear and learn than our own home people. Pray no longer for the conversion of the heathen ; pray rather for the Church at home that they may be willing in this day of God's power ; and for the Church abroad that they may have teachers and leaders.

God was in the formation of this C. I. M. forty years ago, an organization which has no power to exist but for its Divine origin and spiritual growth. But God saw this end from His beginning, so that now we have 850 missionaries all supported by voluntary subscriptions and your prayers. They occupy the chief centres in twelve inland provinces ; 1,300 native helpers assist in the work

* Si-chuen, West China.

of 200 central stations, with some 1,000 smaller centres and out-stations representing either churches or what might now be churches. Thank God for the many other societies which have followed us. Yet all our people are overworked.

WHAT THEN REMAINS TO BE DONE?

We should double our numbers, and that could be done without additional expenditure on machinery. Who will come? One thousand cities still unoccupied! For example the city of Shih-nan-fu is one out of forty places that sent deputations to me. At their fourth pressing invitation I was constrained to go. Their zeal was wonderful. In every direction I was received and detained. It was a common thing in town and country to find fifty

to one hundred assembled in a private house all eager to be taught and anxious to join us. Their motives are, of course, mixed and confused, but can you blame *them* for this ignorance? That district is still unoccupied, eighteen months having elapsed since last visited, and the enemy has been active in the meantime. Thirty-seven of the forty deputations which waited on me have as yet been in vain.

Hundreds of such places are waiting. This harvest time has come upon us all suddenly, and much is being lost. The call now comes hot only through His unchanging Word and through us, God's ambassadors, but from the heathen themselves. How great then is our responsibility!

"How shall we escape if we neglect so great salvation?"

More Fruit at An-ping

BY MISS I. ROSS

From a private letter written from An-ping, Kwei-chau.

MAY I tell you of our three new church-members, whom Mr. Adam baptized as he passed through on his way to the coast. The first was a man named Li who was an enquirer for years, faithful in attendance

at meetings, and in every way but one satisfactory. He had been a heavy opium-smoker, and was suspected of never having entirely given up the use of the drug, and also of taking wine at times. His neighbors testifying for him of late that he had given up both entirely, he is now with us at the Lord's table.

The second, a carpenter, named Iang first came to work at the house when I began repairs

just about a year ago. He has continued a faithful attendant at all our meetings ever since, himself destroyed his idols and gave up working on the Lord's Day. He never misses a meeting, Sunday or week day, and seems

to lead a consistent Christian life. He also was an opium-smoker, and for some time after he had destroyed his idols, continued to take opium. At our little conference last autumn, after Mr. Adam had said in one of his

addresses that one could not have Christ in the house and the opium-pipe too, he decided that the pipe must go, and brought it and all its accompaniments to us here to be burned. Since his baptism his wife also has given in her name as an enquirer, and comes nearly every day to study.

Iang met with rather a serious accident not long ago, falling from the roof of a high house. But God saved his

life, as he fell in the only spot where he could have escaped probably fatal injury. His back was very sore for a time, and he was quite helpless—could not even turn himself in bed. One night he prayed asking God to



Photo by

MOUNTAINS OF TA-LI FU, YUN-NAN, SOUTH-WEST CHINA.

[Dr. W. T. Clark

To the right of the picture are the north gate and north city wall. The west wall runs parallel with the mountains.

enable him to turn over, but could not move; he prayed again, but still was unable to turn; he prayed a third time and was able to turn over, and from that time improved very rapidly and was soon about again to the surprise of all who knew him, causing even the heathen to say "God does protect those who worship Him." I had feared that such an accident would be a sore trial of faith, but he seemed to have great peace all through, and was full of praise to God. He is a very quiet man, and says little, but sometimes a shining face tells of what he feels.

The third is a young man, a silversmith, named Su, who began to come last year in the fifth moon. He says he came in at first "to take shelter from the rain," as he expresses it, meaning he hoped to get legal help as he had a grievance. But no help has ever yet been given here in settling disputes at the yamen, as far as I know, and he did not get what he desired. Instead he was taught to forgive his enemies, and was attracted to the Gospel of Jesus Christ, so stayed to study it. He was a very heavy opium-smoker, but got medicine from the chapel-keeper to break it off, and now one finds it hard to imagine he had ever been a slave to the habit. He became an earnest student of the Bible, and as soon as he was converted himself, set to work for others. His workman soon followed him here, and he is still a faithful attendant at all meetings. Mrs. Su also soon began to come regularly, and now Mr. Su is praying for his mother-in-law, who has sore feet, that they may

be healed so that she too may come to our meetings. He has also been used among his friends, two of them, writers at the yamen, having had their names enrolled on our lists not long ago, and coming fairly regularly on Sundays.

We have most interesting prayer-meetings Sunday mornings at 7.30, and Wednesday at 7.30 p.m. Generally twenty or more prayers are offered, of late several of the school children also engaging in prayer.

A week ago Saturday a young woman came to my morning class and listened very attentively, afterwards asking about prayer. I invited her to next morning's prayer-meeting, and she not only came, but prayed, her special request being for healing for her baby. She did not come again till yesterday, Sunday, when she came to the early meeting again to pray. On both occasions petition rose readily to her lips and she prayed like one accustomed to it, instead of one who had just heard of God and Christ. The first time she prayed her only difficulty was in closing, but the women beside her supplied her with the phrases "So k'iu, so sie k'ao'Je-su-tih k'ong-lao. Amen." (That for which we pray and give thanks is trusting in the merit of Jesus.)

Our Sunday meetings are not so large now the farmers are busy, averaging perhaps only fifty or sixty persons, but even that is a great advance since this time last year.

"Lift up your eyes, and look on the fields, that they are white already unto harvest."



Photo by

SHRINE CONTAINING "SPIRIT TABLET" OF DEPARTED MEMBER OF LITERARY FAMILY.

[R. T. Moodie

The Tablet is seen in the centre of the Shrine just above the table.

Land Yet To Be Possessed.

BY MR. JAMES HUTSON, C. I. M., KWAN-HSIEN, SI-CHUEN.

In "At the Threshold."

WHILE we are profoundly thankful to God for the great advance in the opening up of the province of Si-chuen, and the general advance of Christian Missions during the past ten years, yet one glance at the map of China, as published by the China Inland Mission, will show that at least one-third of the province remains practically untouched.

Take a direct line from Song-pan in the north of the province, via Kwan-hsien, Ya-cheo and Kia-ting, to Sui-fu, and thence round the bend of the great Yang-tse to the Tibetan border, you have a tract of country inhabited by various tribes and races, *to many of whom not a single missionary has yet gone.*

Owing to the murder of the Chinese Amban to Tibet a year or so ago, and some trouble with Roman Catholic missionaries, the region formerly known as Ba-tang is said to have come more directly under Chinese administration and a new district created, known as the Ba-yang Hsien, with a Chinese military garrison stationed there. This naturally increases the hold of the Chinese over this section of the country. There has also been some talk of making Tibet one of the provinces of China. Again it has been rumored that the Viceroy of Si-chuen is about to change his vice-regal res-

of these rumors is still a matter of uncertainty, but they show a new departure in the Chinese attitude toward the great closed land not to be forgotten in our work for it.



Photo by

CAVE HOUSES IN SHEN-SI.

[R. T. Mondie

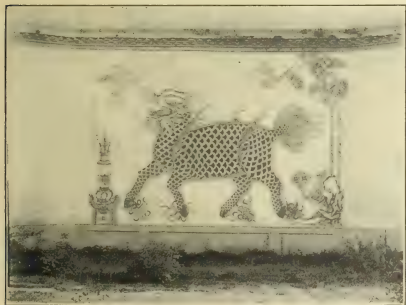


Photo by

WALL IN FRONT OF A YAMEN.

[Charles Farelough

The animal is emblematical of covetousness—grasping at the sun and treading on dollars. This is the first thing an official sees when leaving his yamen on official business, and is supposed to warn him against avaricious greed.

idence to Ya-cheo, so as to extend Chinese influence into Tibet. As to whether there is any foundation for either

In the district just outlined to the west of Sui-fu lies the independent Lo-lo country. These people are surrounded by the Chinese, and held in check at various points by Chinese troops. The Lo-lo chiefs send hostages who are kept in custody by the Chinese authorities as a guarantee of their good behavior. Nevertheless the Lo-los are constantly making trouble and are a somewhat turbulent race, very little trusted by their more powerful neighbors.

Further north we have such places as Song-pan, Li-fan, Tsa-ku, Meh-tsang, So-mo, Ro-me, Chang-ku, Mong-kong, and many others. In these places there is a very mixed class of people. First there are the Chinese military colonists who have been settled on the land by the Chinese authorities, and who are liable to be called out in times of rebellion or war. These often speak both the Chinese language and that of the tribes by which they are surrounded. They are disparagingly spoken of by the Chinese as Han Mant-sz, or Chinese barbarians. Next there are the Shan Man-tsz, or aboriginal tribes. Most likely they were the old inhabitants of the Si-chuen province before the Chinese pushed them out, who have now retired into their mountain homes, where they render only a very nominal tribute to the Imperial

Government. They speak various dialects or languages and read Tibetan. Some find their livelihood by pastoral pursuits, while others live almost entirely by forays.

There is a considerable Mohammedan element who have migrated from Turkestan, and are of quite a distinct type from the Chinese. They speak Chinese, but all their religious rites and ceremonies are performed in Arabic, which is taught to the male section of the community.

Then lastly there are the Seng Man-tsz, or Tibetans, who both speak and read Tibetan; these, with the tribesmen, come down to Kwan-hsien for trading purposes, and some go on to Chen-tu on official business, or to O-mei mountain on a pilgrimage to the temples there.

They travel in large caravans for safety, and all their business is done through an interpreter; the method mostly adopted is barter. They bring down medicine, wool, sheepskins, musk, skins of wild beasts, and deers' horns, etc.; these they exchange for red calico, tea, tobacco, farming and cooking utensils, and the various other luxuries which the Chinese civilization can offer them. When staying in Kwan-hsien they are not allowed inside the city at night, their camp being pitched outside the west gate, to which they resort at dusk, and re-enter the city in the morning when they please. This is owing to the Chinese fear of the despised barbarians, and is not without reason, for they can hardly bear the supercilious treatment meted out to them.

THE DIFFICULTIES OF THE WORK.

The natural features of the country present considerable

difficulty to the missionary. There are high mountain passes to be crossed; deep dangerous currents to be forded; long lonely journeys to be taken where little food can be secured, and when the only lodging place is a public barn where men and horses lodge together. This involves much physical fatigue and privation, inconvenience from lack of privacy, and discomfort from dirt. It also involves much danger from sickness, accident and robbery; and, if one is not watchful, will generally tend toward a weakening of spiritual power. To these may be added the suspicion of the Chinese government, the superstition of the people themselves, and the opposing attitude of the Lamas toward the Gospel. In the opening of China much hardship had to be endured, and many difficulties overcome, but here lies a stronghold with difficulties second to none even of these.

WANTED.

For this work men of "head" are wanted, who have good linguistic ability, and who will be able to reduce these yet unreduced dialects to writing, and translate into them the word of God. But these must be also men of heart, who love the Lord Jesus Christ, able to endure hardness, and for His sake to love naturally unlovable people. They must be able to put their foot down and stick to the work to which they believe they have had the call, even though all men seem to be against them. And it is only by dogged perseverance in work and by laboring together in prayer that this great work is to be accomplished.

CHILDREN'S PAGE.

How "Little Bridge" didn't go to School.

BY W. P. K.

MRS. PEH had a project, and the more she thought of it the more feasible and desirable it seemed.

Her nine year old daughter "Little Bridge" should go to school. Mrs. Peh has been in the employ of a foreign lady missionary for two years, and has begun to see for herself something of the beauty of the Gospel, and the great difference that exists between a Christian and a heathen home. Thus it was that the mother began to have day dreams of a little girl who could actually read and write, who would know something of geography and arithmetic, and who would be familiar with Bible stories such as she was learning. Then thought would run on, and the careworn woman would think of "Little Bridge" a grown-up woman, with strong, unbound feet instead of her tiny crippled ones, and best of all, with a good Christian husband and happy home instead of living a life of drudgery with some opium slave like her own husband, who has, alas, separated from her for many years, and who uses up all her slender savings for his pipe.

In consultation with the lady missionary Mrs. Peh's visions began to take practical shape. Cloth was bought and dyed to make a red coat and trousers for "Little

Bridge," cotton wool was obtained to pad the garments, and a pair of red and blue cloth shoes were made, with nice white socks, to replace the bandages and tiny shoes the little one now hobbled around in. Mrs. Peh has only recently unbound her own feet, and is determined that her little girl shall not suffer for years as she has done.

The auspicious day came at last, and with the new clothes tied up in a bundle, and with the table boy "Little City" as an escort, Mrs. Peh started off amid the good wishes of the household. Her home lay some twenty miles to the east of the city, and her means of conveyance was a scraggy donkey which crawled along at a funeral pace. To you at home twenty miles means a pleasant trip in a well warmed railway car; to our traveler it meant a weary day, the weather was bitterly cold, and she longed to get off and walk to get warm, but her feet, although unbound, are still very small and painful, and she cannot walk far. As night comes on the village of Yen-t'suen is reached, and Mrs. Peh's elder brother, a Christian leader, gives his sister a warm welcome and listens with sympathetic interest to the plan of getting "Little Bridge" out of her present surroundings and into a Christian school. Next morning Mrs. Peh starts

on for the remaining few miles and soon reaches her home. Here to her old mother-in-law of seventy-four, her husband, and the other members of the family, she states her errand and asks to see the little girl. Soon there is quite a transformation. "Little Bridge" has a bath—a most unusual occurrence, as anyone who lives in North China can testify—her hair is nicely combed out, and she is arrayed in the bright-hued garments brought up from the big city. All is going well and Mrs. Peh is congratulating herself on the success of her plan, and talks of the advantages of education and the joys that lie before "Little Bridge."

She goes to see a friend for a few moments before starting on the return journey, but when she returns "Little Bridge" is nowhere to be found. "Where is the child" queries the anxious mother, "We must be starting back." And then the truth comes out. The wretched father, a man who will do any despicable trick for opium, has smuggled away the girl and hidden her, and is already reckoning how much opium he can get for the new clothes.

The old grandmother, the father, and the rest of the family shed tears—real crocodile tears. "How can they bear to part with 'Little Bridge'?" "How awful for a girl to leave her home to go off to a strange place!" "What might not happen to her!" Then, too, "Grandmother is old, and 'Little Bridge' has to sweep the cave, light the fire, gather firewood on the hills, and do all sorts of odd jobs."

Remonstrance, pleading, expostulation, all fell on deaf ears. "Who cares whether the girl can read or not—girls aren't worth anything much in China, certainly there is no need for them to have an education." "What matter if she does grow up in all her heathen ignorance and superstition?" "Supposing she does marry a heathen husband and have a miserable home; it is the lot of most

women." And then the final argument, the last word "Well, if you take the child, the old grandmother is not strong, and shewill most likely die of grief, and the whole family unite in saying her death will lie at *your* door." This is too much; Mrs. Peh has only just come into Gospel light herself, and is as yet very weak and ignorant. She is of a timid and fearful disposition, and the thought that her mother's death would be thus laid on her was simply unbearable. "Little Bridge," was not to be found, nor would she be if her mother stayed there for days. Sullen silence and lowering faces surrounded her, and with a heavy heart the mother saw all her fond hopes dashed to the ground, and

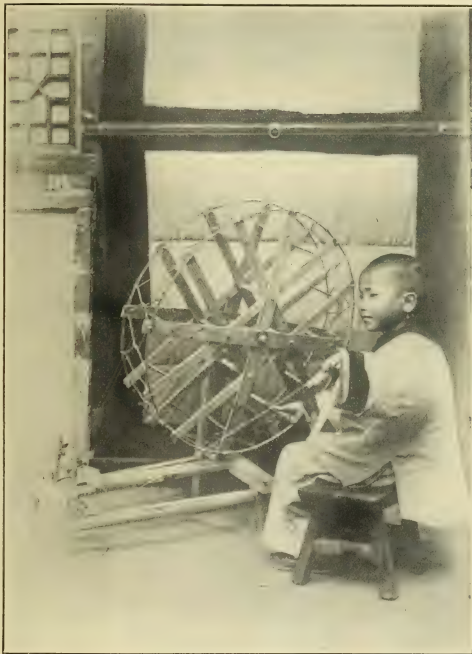


Photo by

SPINNING COTTON.

[R. T. Maudie

sadly started on the homeward journey.

There is no need to add more. May we not pray that even yet, God—the God who loves the little ones—will graciously interpose, and that to "Little Bridge," and many another like her, a brighter day may dawn, and these poor, dark, downtrodden girls may come to know the great Emancipator.

Tidings from the Provinces.

News Notes.

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

You will, I am sure, learn with sincere regret the sad news that, on the 29th June, Mr. J. K. Brauchli was accidentally drowned near Lin-kiang, Kiang-si. He had started early in the morning to visit an out-station, where he intended to spend the following Sunday, and while passing along a flooded narrow road between two large ponds, his horse stepped aside, and with him, fell into deep water, with the tragic result which I have mentioned. His body was conveyed by Mr. Wohlleber to Kiu-kiang to be interred in the Foreign Cemetery.

Mr. Brauchli, who arrived in China from Switzerland on February 24, 1903, had made excellent progress with the acquisition of the language, and gave promise of much future usefulness. God had filled his heart with love to the Chinese, and he had in consequence been able in no ordinary degree to win their esteem. A Chinese evangelist once said of him: "Mr. Brauchli is a saint." Concerning him, Mr. Wohlleber, his fellow-worker, writes: "He was one of those honest souls who show their goodness and their love to Christ much more in deeds than in words." In the untimely death of our brother, we have as a Mission sustained a loss which we deeply deplore.

From Cheh-kiang, Hu-nan, Kiang-si, Gan-hwuy, and other provinces news of the scarcity of rice reaches us. The lot of the poor, always hard in China, is at present rendered almost intolerable. When prices are normal a bare subsistence is scarcely possible, and now that greatly enhanced rates are demanded for their staple food, their outlook is dark indeed. In the circumstances it is not matter of wonder that unrest should prevail and lawlessness exist. The instigators of recent rice riots have been severely punished, and this will act as a deterrent. In some districts the officials have adopted measures for the amelioration of the condition of the people. There is cause for thanksgiving to God that the early crops will be ripe in a few weeks' time, and that the prospect of a good harvest is to some extent pacifying the minds of the people.

The district of Pao-ching, in Hu-nan has lately been so unsettled that our Liebenzell workers, and the members of the Wesleyan Mission located there, have had to leave the city for a time.

In the Lu-an district, in Shan-si, to which I made reference in a recent letter, the much-needed rain has fallen, and the threatened disturbance has been averted.

From many of our stations we hear of blessing as the outcome of the week of prayer recently observed in China and elsewhere. Our notification of the decision of the Prayer Circle in England to set it apart, I think, reached all the provinces in good time, and a large number of our workers met with the Chinese converts daily to wait upon God for an outpouring of His Spirit and a mighty manifestation of His working. There is a spirit of expectancy abroad, and surely it is not too much to expect that this united intercession will produce spiritual results of a permanent character.

Since the date of my last letter to you ninety-nine baptisms have been reported.

You will be sorry to hear that Mr. Edward Pearse is still far from well. He is spending the hot season at Ku-ling, where the pure, bracing air is benefitting his health. Miss Thomas is slowly gaining strength. She leaves this evening for Ku-ling, and we trust she will be able to resume work here in the autumn. Her four months' absence from the office without anyone to take her place, has involved considerable strain, and we shall welcome her return.

So far as our information goes, the Mission is free from cases of serious illness. Thus far the summer has not been excessively hot; but the next four or five weeks are usually the hottest part of the year, and we must now expect a rise in the temperature. Indeed we have recently had a few very hot days and trying nights.

Mr. Kaul who has been visiting China in the interests of the Liebenzell Mission, associated with the China Inland Mission, sails to-day for Germany by the M.D.L. S. S. "Scydiltz." He has spent a good deal of time in Hu-nan, and has gained much information with regard to the work which will be of value to him in stimulating the prayers and calling forth sympathy of God's people in the homeland on behalf of China.

On the 27th of March Mr. G. W. Hunter reached Tih-hua Fu, the capital of the new dominion, a very large city, where he found a Russian Consulate and a number of foreign-built houses, the population comprising Chinese, Mongolians and Russians. Mr. Hunter hoped to be joined here by a Mr. Doring, of the British and

Foreign Bible Society, with whom he will continue his book-selling and preaching tour.

In the province of Kwei-chau a number of the Miao are reported to have revolted against the Government Schools of Western Learning; but steps have been taken by the officials to suppress the rising. In Sin-chang, Cheh-kiang, the Christian teacher of English in the local Government School for the study of Western Learning called upon Mr. Doherty a short time ago, and reported a kind of mutiny amongst his pupils. For English text books they were evidently using those in use in the American Presbyterian Mission School, where the young teacher was trained. In their reading they came to the word "God," with the foot-note "Shang-ti," as its equivalent. But they declined to read the word, and in vain did he point out that the term was frequently used in their classics. "Narrow-hearted" is his epithet for them, and he has little hope of their making progress.

From Chang-teh, Hu-nan, Mr. T. A. P. Clinton writes:—"Praise the Lord! There has just come into my hands the deed of a property at Chu-tsi-keo, an out-station, a gift from the people, not a cash of anyone's money in it but their own. The purchase price is \$320, but with the improvements it is worth \$500 at least, and it is as neat and pretty a little out-station as you could find in China."

Hu-nan

CHANG-TEH.—"This week we returned from a trip to the out-stations. Mr. Owen has already written to you, I believe; but perhaps a little about the women will be of interest to you. It was a delightful time in every way, the Christians apparently vying with each other as to who could show us the most kindness. I never went to as many feasts nor heard as many crackers in my life before. At every place crackers were fired, usually starting when the boat reached the river bank, and being let off incessantly till we reached the hall, to which they frequently took the longest road possible. At one place I had a mounted escort of four women; at another the bridal chair of the village was brought for me to ride in, while at other places two or more soldiers went in front of the chair to clear the road. At most of the places the people had not seen a foreign lady; so of course the whole village had to turn out to see the wonderful sight. We consid-

ered this the least enjoyable part, but the natives seemed to enjoy it, and it certainly was a good advertisement for the chapel.

"Crowds of women came to see me. The rooms at the various places were far too small; so we had to let in the women in relays. I found that after their curiosity was satisfied they listened to the Gospel wonderfully well.

"It was such a pleasure to meet so many Christians and enquirers; they were bright and very much in earnest.

"One woman, when asked if she would follow the Lord till death, said, 'Well, that is an extraordinary question to ask!' A girl of about sixteen, when told by her mother that she had some mud on her dress said, 'Oh, that does not matter: it is more important to have a clean heart.' At Huen-ti, there were several very intelligent women; it was astonishing to find how much they had learnt. In answer to the question as to whether they had put away all idols, they answered most emphatically, their tone implying, 'Why, who would worship those things?'

"At Chu-tsi-keo, a boat-woman, who had heard the Gospel about a year ago, had made wonderful progress. After hearing the second time, she returned and tore down her idols, saying she was going to worship the true God. From that time she started to learn to read, and now can read and repeat the Catechism, Creed, and Lord's Prayer, and read St. Matthew and St. Mark quite fluently. While talking to her one day, she was telling me that she had to suffer persecution from other women. 'But,' she said, 'I just bend my head and pretend not to hear what they say.' Holding up her fore-finger, she said, 'When your heart is straight like that, you have peace'; then bending it added, 'But when your heart is crooked, you have no peace, but you pray and have peace again.' She told me when reading of the Lord's sufferings that the tears would come; she could not help it. The Evangelist told us an amusing story about her. He said, as they were reading about Judas on one occasion, she exclaimed, 'The scoundrel, take his name out,' which she at once proceeded to do.

"In all, thirty-six women were baptised, many of them being the wives of members; two little girls of eleven years of age were among that number. Mr. Clinton made my visit the opportunity for receiving them. The work here goes on slowly. The attendances had improved wonderfully before I left, and the women listened with more interest than I had ever noticed before."—*Mrs. T. A. P. Clinton.*

Yun-nan

TA-LI FU.—"Once more we have had here the Great Annual (Third Moon) Fair, and during those days we had a tent on the Fair ground, where we sold books and preached, and we also opened the chapel every evening for preaching. We had some very good companies at the latter, and really good attention. The messages are being listened to, but oh, we do need the mighty working of the Spirit of God in our midst, to apply the Word and to produce conviction. The last few months have witnessed a real change in Mr. Ung, for whom several have prayed and labored, and this week he applied to me for baptism. The greatest difficulty in his case now is the matter of his shop and the Sabbath, he being in partnership with a relative who holds rather the larger share.

"Then there is old Mr. Li, a devoted Buddhist, who has been coming very regularly to the Sunday morning service for some months now, and is evidently concerned about his soul. It doubtless will be a hard blow to him to find all his '*Kong-lao*' (merit) is worth nothing; but we are praying for him, and also for a Mr. Iang, at Hsia-kuan, who was helped to break off opium, many months ago, by Dr. Clark, and who has shown real interest ever since. Then again there are the Hsi-chow men for whom we need to pray much, as they cannot get the help and instruction which would be possible if they lived nearer. There are others, too, who are not quite so encouraging.

"I do feel we have so much to be thankful for in having Mrs. McLean in our midst. Crowds of women and girls are coming to her, and she is finding a ready and welcome entrance into many homes. She is a great help, too, in the public services, and at these we get large congregations of both men and women, the chapel being often packed. After the morning service on Sunday we get the men out of the chapel into the guest-halls or court-yard, and leave Mrs. McLean in possession of the building with the women and girls."—*W. J. Embery.*

Mr. J. A. Beutel, writing from Chengyang-Kuan, An-hwuy, on June 17th, tells of the baptism of Mr. Tsui Ai-Kuang:—"He is a refined, earnest and good scholar, twenty-two years of age. He comes from a well-to-do family and has endured much persecution. Often late in the evening he has come to pour out his heart in prayer and with tears, just to get strengthened for the next day's fight. He was an

enquirer for five years, is well up in the Scriptures and studies nearly day and night. In his school he has daily Endeavour meetings, also catechism and Bible-reading, and his pupils come regularly to services."

Monthly Notes.

ARRIVALS.

August 17, at Montreal, D. E. and Mrs. Hoste and two children, and Miss F. L. Morris, from London.

DEPARTURES.

May 28th, from Shanghai, G. and Mrs. McKie and two children, Miss G. Trudinger and Miss V. Lyle, for Australia.

June 11th, from Shanghai, J. R. and Mrs. Adam and child, for England, Miss R. Hattrem for Norway.

Recent Baptisms.

SHEN-SI—

Hsing-ping and out-station....	23
Chen-kia-keo	9
Tung-chow and out-station.....	11
Han-cheng	6

SHAN-SI—

I-shi	6
Pu-chow	2
Hsiai-chow and out-station.....	6
Hung-tung and out-stations....	59
Ping-yang Fu and out-stations	5

KIANG-SU—

Yang-chow and out-station	5
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HO-NAN—

Sin-an Hsien	6
Mien-chi	9
Kuang-chow and out-stations..	60

SI-CHUEN

Lu-chow out-station.....	2
Shu-tung and out-stations.....	10
Wan-hsien	26

KWEI-CHAU—

An-shun out-station	3
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YUN-NAN—

Kuh-tsing	1
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KIANG-SI—

Kuel-chi and out-stations.....	48
Chi-an	6

CHEH-KIANG—

Tai-chow out-station	5
Tai-ping out-stations.....	3
Feng-hua	2
Kin-hua	7

HU-NAN—

Chang-teh out-station	65
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Previously reported.... 385
703

Editorial Notes.

OUR leading article is extracted from that most valuable book, by Mr. James McConkey, "The Threefold Secret of the Holy Spirit." We recommend the article to our friends, and we likewise recommend the book of which it is a part. May we say that all of Mr. McConkey's books may be had, free of charge, by addressing, Mr. Fred. Kelker, Harrisburgh, Penna. We trust that friends will possess themselves of copies, and carefully read them. They are books which will repay, not simply reading, but also, re-reading. They have been a blessing to multitudes, in many lands.

Mr. and Mrs. Hoste, their two children, Miss A. M. Gray, and Miss F. L. Morris, arrived at Quebec, upon the "Empress of Britain," upon the 17th August. Miss Morris proceeded to her home at Toronto; but Mr. Hoste and his family, and Miss Gray, went direct to northern New Hampshire, to spend two or three weeks in that delightful and invigorating place, Camp Diamond. Later, Mr. and Mrs. Hoste will visit the centres of the Mission, at Toronto and Germantown, and the friends there will have the privilege of seeing them, and of hearing them speak. We earnestly request that prayer in behalf of our beloved friends will be continued.

In connection with the presentation this month, of the picture of our esteemed and beloved brother and Council-member, the Rev. T. C. DesBarres, we would express our deep sympathy with him in the heavy affliction which has befallen him in the sudden death of his beloved wife. We mourn with him; but with him and with us, it is not "without hope," for Mrs. DesBarres now sleeps in Jesus, in the certain and sure hope of the resurrection. May this comfort sustain our revered brother, till the shadows flee away.

For the last two years the China Inland Mission Illustrated Report has been published under the title of "The Land of Sinim." As it has since been ascertained that there is a small quarterly paper published by an Auxiliary of the Church of England Mission in North China bearing that title, the name has this year been changed, in deference to a request that the Mission would do so, to "China and the Gospel." Apart from the change of title no change has been made in the style of the book. "China and the Gospel" is now in the press, and will shortly be ready for publication. The price will be fifty cents as before, direct from the offices of the Mission. There are over 170 pages of letter-press with sixteen full-page art illustrations. The kind assistance of friends of the Mission in making this publication known will be warmly appreciated.

We would beg to call attention to a periodical published in London, England, in advocacy of the Anti-opium movement. It is called, *National Righteousness*, is published, not altogether regularly, but about monthly, and is edited by the late Secretary of the China Inland Mission, Mr. Benjamin Broomhall. This paper ought to be a visitor in every home where prayer is wont to be made, for it contains able presentations of the need of prayer, in reference to the important subject of the opium trade, and so leads to the intercession which is the real and only hope of bringing the opium traffic to a conclusion. The stopping of the importation of opium into China has no small bearing upon evangelistic service in that

land, so that prayer in connection with this subject is a duty and a necessity. Friends who desire to subscribe to *National Righteousness* may do so through the offices of the Mission. The subscription price is fifty cents a year, postage prepaid.

There were put forth, somewhat recently, two strong appeals in behalf of Mohammedan men and women throughout the world. These were issued by the Conference which assembled at Cairo, in April last, and they have been widely reprinted and read. They state that the work among Mohammedans, which has always been so disheartening, has taken on a new and more encouraging aspect during the last few years: but they point out that only "a fringe of this great work has been touched," and they appeal for new interest, in every way, in behalf of Islam. We would emphasize these appeals as strongly as possible. We need to remember that the very hopelessness of the situation is the strongest possible reason why we should be the more earnest about it. These peoples, humanly speaking, are inaccessible: let us then be the more intent in dealing with the Almighty God about them. And as our friends intercede, will they not remember the many Mohammedans in China? It is impossible to say how many there are in that land, but probably there are about twenty millions of them. These too, are a part of CHINA'S MILLIONS, and they should have a large place in our prayers.

"Declare His glory among the nations." (Psalm 96:3.) The glory of God is not the light which surrounds His presence, nor the whiteness of His throne, nor the splendor of His heavenly train. The glory of God is the person of Jesus Christ. He, as the writer of the Epistle to the Hebrews states, is the "effulgence of His glory." The text declares, therefore, that we are to declare, that is, to preach Jesus Christ; or, as the Apostle Paul puts it, "Christ, and Him crucified." More than this, we can not preach; and less than this, we ought never to dare to preach. We can not preach more, because Christ is God's "highest good," the end of perfection, the final revelation of light and love and life; and we ought never to preach less, for God has no other means of redemption than Jesus for fallen men, and men need all that Christ can bring to them. Beloved minister, missionary, preacher of any sort, are you preaching Jesus Christ? If you are not, you have not got God's theme, and you can not expect to experience God's blessing. But if you are, you may be assured that you will see souls saved and sanctified, however feeble you are, and however difficult your field may be. Let the word search you then: and, if need be, do you re-adjust, in the power of the Spirit, your life and methods, till in all things Jesus has the pre-eminence. Then, you will find yourself declaring God's glory: and that glory you and others will have the joy of seeing. "Unto Him be glory by Christ Jesus throughout all ages, world without end, Amen!"

May we again remind our readers that we shall be glad to have them join, if they have not done so already, our China Inland Mission Prayer Union. This is a voluntary praying band, pledged to remember the spiritual need of China. Will not our friends consider making application for membership in the Prayer Union. The fee for the members card is ten cents.

CHINA'S MILLIONS

Scriptural Giving.

BY REV. A. B. SIMPSON.

"And Jesus sat over against the treasury and beheld how people cast money into the treasury."—MARK 12:41.

YES, and He is sitting there still and watching the gifts of His people with deep discernment and appreciation. There is no part of our Christian life that more perfectly expresses our spiritual character and our love to God than our giving and the use of our money. From the very beginning the worship of God has always been associated with the recognition of His right in our property. Cain and Abel in the first act of public worship recorded in the Scripture brought their best to offer to Jehovah. (Gen. 4:3, 4.)

Abraham presented to Melchizedek, whom he recognized as God's high priest and representative, tithes of all that he possessed. (Gen. 14:20.)

Jacob signalized his first meeting with God and his conversion by the dedication of a tenth part of all his means. (Gen. 27:22.)

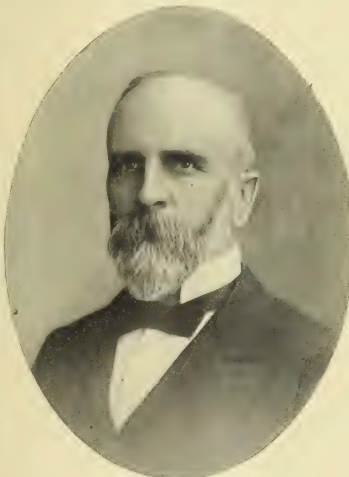
Moses established a regular system of tithes which amounted to nearly three-tenths of the annual produce of the land for the service of God. There was one-tenth for the maintenance of the priests and Levites, out of which they gave a tenth for the support of the high-priest. Then there was a second tithe to meet the expenses of the great annual festivals. And every three years there was a third tithe for the poor and the stranger. All this was in addition to the silver half-shekel which they offered when they entered the Tabernacle, and the regular offerings of first-fruits and sacrifices at all the public feasts. And yet with all this drain upon their resources they were never poor so long as they were faithful to God in their giving, but when in later years the

spirit of selfishness and worldliness possessed them and they robbed God of His portion, their land was smitten with blight and mildew, their soil impoverished, and the nation reduced to bankruptcy and ruin.

The longest chapter in the Bible, Numbers 7, containing eighty-nine verses and nearly two thousand words, is all about giving.

It is the story of the offerings of the princes of Israel at the setting up of the Tabernacle in the wilderness. These offerings occupied twelve successive days, and it required six wagons and twelve oxen to carry the precious tribute of gold, silver and costly vessels. Now-a-days it would take twelve oxen to drag some of our unwilling givers to the altar of sacrifice. When all this service of loving beneficence had been completed it is added in token of God's acceptance of their gifts that "when Moses was gone into the Tabernacle of the congregations to speak with God, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of testimony from between the two cherubim." So still, God loves to meet with those who are faithful to their trust, and perhaps the reason we do not oftener hear the voice of God

speaking unto us is because we have not honored Him more faithfully and lovingly with the sacrificial gifts of our willing liberality. The whole Mosaic system is eloquent of Christian liberality, and surely under the enlarged blessings of the Gospel our bounty should rise beyond the three-tenths which they gave as a matter of law rather than of love. Surely the power of love and the impulse of grace ought to prompt us to give all!



MR. ELIAS ROGERS, TORONTO, ONT.
Member of the North American Council of the China Inland Mission.

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TORONTO, OCTOBER, 1906.

Passing on to the kingly period we next find David giving for the building of the temple in 1 Chron. 29. Before such liberality our noblest gifts pale into insignificance.

Coming next to the times of the Restoration we find a beautiful incident in Zech. 6: 11-14, showing the tender appreciation which God expressed toward the gifts of the captives of Babylon who had sent their silver and gold to aid in the restoration of the city and temple.

But now we come to the New Testament and still we find that the giving keeps pace always with faith and love. The wise men that came to hail the Savior's birth brought their gifts of gold and frankincense and myrrh, and they were not despised. The Master Himself as He walked about the world in poverty and toil was not ashamed to live on the gifts of the women that ministered unto Him. The offering that was poured upon His head by the loving Mary was accepted with a commendation that has made her name a heritage of love and honor wherever the Gospel shall be preached to the end of time. And here in our text we find the Master sitting down over against the treasury and watching the gifts of the people with intense interest. One by one the wealthy passed by and cast in much. But their largest gifts did not seem to attract His attention. A poor widow has just passed by, and modestly hiding her hand lest any should see her two little mites, she silently drops them into the treasury and is gone. But she has not escaped His eye. He calls the disciples to note her noble gift. "Verily," He says, "she hath cast in more than they all." And with fond appreciation he dwells upon the gift and holds it up to the emulation of all succeeding ages, and establishes the principle and standard by which God judges all our giving, namely, not the quantity but the proportion, not the amount of money but the amount of heart, not the weight of the coin but the weight of love.

Passing on to Pentecost we find that the Holy Ghost is equally interested in the gifts of His people. The baptism of the Holy Ghost always loosens purse strings and opens hearts and hands. Selfishness and niggardness are utterly incompatible with true sanctification. Be well assured that if you are not joyfully and systematically giving to the cause of Christ you are not right with God, and you do not know the heart of Jesus or the power of the Holy Ghost.

But the Holy Spirit not only accepted the gifts of Pentecost but He also judged them, and we see Him as a jealous God searching the hearts of the givers and even refusing sometimes their gifts. And so when Ananias and Sapphira came to claim the glory and honor of special generosity without the merit of honesty and sincerity, they became the fearful examples of God's heart-searching judgment. So we may be sure that whenever the Holy Spirit rules in the hearts of God's people there will not only be liberal giving but there will be honest giving, clean giving, giving with holy hands as well as loving hearts. May God purge His church to-day from the sin of simony, and the unhallowed means of financial support which are withering the spiritual support of so many Christian congregations!

Now let us look at the teaching of the apostles

respecting Christian beneficence. The 8th and 9th chapters of 2 Corinthians lay down the principles of the ministry of giving.

1. It is a grace. That does not merely mean that it is a gracious thing to give, but more particularly that it is something given to us by the grace of God, and that we never give Scripturally until we learn to do it in the power of the Holy Ghost. It follows from this:

2. It is the privilege of the poor as well as the rich. If it is through God's grace then it is not dependent merely on our ability. "Of Thine own have we given Thee," and "All things come of Thee," was David's exposition of true giving.

3. We can give beyond our own ability. So the Corinthians gave and the saints of Macedonia. And Paul bears them record that to their power, and yea, beyond their power, they were willing of themselves to give.

4. All true giving begins with self consecration, for "They gave themselves first to the Lord and then to us by the will of God." It is not difficult to surrender our property when God has won our hearts.

5. True giving is to be by faith. We give not according to what we see, but how much we can trust. Therefore the principle of voluntary pledges and trustful preparation for the ministry of giving is undoubtedly authorized by the examples here presented. In the tenth verse it is certainly implied that the Corinthian Christians had been purposing to give these offerings a year before, and they are now exhorted to perform the doing of it "that as there was a readiness to will so there may be a performance also out of that which ye have." And so we find him arranging on this occasion to send on the brethren before to help them to prepare for their next offering, "that the same may be ready as a matter of bounty and not as of covetousness."

There is something very beautiful in thus planning and purposing to give to the cause of Christ, and then going forth to our business in partnership with the Lord to trust Him so to prosper and bless us that we shall find that we are but giving Him that which is His own. It is indeed true that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." God is able to multiply the humblest means and prove to the trusting heart that giving is a grace and that it pays to be honest with the Lord.

6. True giving is by love. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." This makes all giving easy.

7. Finally, giving should be with joy. "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." Here we have a sacred paradox, in which the deepest poverty and affliction overflow into the highest joy and generosity. These are paradoxes that only grace can explain. "God loveth a cheerful giver" (ch. 9: 7). The word expresses the most exuberant joy, and is the Greek word "hilarious." It is indeed true that we never find the heights of spiritual happiness until we touch the fountain of sacrifice.

The Beginnings of a Revival at Ho-keo, Kiang-si.

BY MISS MARIAN H. FISHE.

YOU will rejoice to hear that your prayers for revival have begun to be answered. Three weeks of daily united prayer for an outpouring of the Holy Spirit had prepared the way, and Whitsunday, June 3rd, was indeed a day when the Lord answered beyond our highest expectation.

For some months revival has been made a subject for prayer, but the call to daily, persistent waiting upon God until the answer was vouchsafed came through a doctor named Yao, now living at Ho-keo, an earnest Christian of the second generation. His native place is five days' journey from here, in Fuh-kien, a place where the American Presbyterian Mission has an old and extensive work. He has been several times here on longer or shorter visits,

and last year he came with his wife and three little girls to begin business and remain permanently. He is a middle-aged man, shy, retiring, with no gift at all as a preacher or speaker, but his quiet life and consistent example have won for him a high place in the esteem of the church. He was filled with the Spirit according to his own testimony on Sunday, May 13th, and when leading the large united morning service that day he was so overcome that he wept aloud at the vision of sin around him and the need of cleansing for all God's children. He spoke little, only exhorting repeatedly to repentance and submission to the Spirit. We thought it strange—the manner of the manifestation—but had no doubt whatever as to the absolute sincerity of the man. We were yet "slow of heart to believe."

During the week following the Doctor came daily to meet with us and with those of our household who wished to pray for the "showers." Our longing grew with our prayers. The second week I was in the country. That week and the next three there was united prayer twice daily with all the household, when others sometimes joined us. The Doctor begrudged himself food and sleep; he was up before daylight, spending hours in prayer.

This brought us up to Whitsunday, and our hearts were full of expectation, believing confidently that on the

anniversary of that first Pentecost God was going to do "a new thing" for us. The whole of Saturday morning was spent in one long, united prayer-meeting, and on Sunday morning we gathered with some of the natives again for prayer from 8 a.m. to 9.30 a.m. It was arranged to omit the usual Bible classes for Christians and meetings for outsiders and enquirers, so that if needful the united service might be longer.

Our oldest evangelist, Mr. Keo, was to lead that morning, but it was not long before human leadership was forgotten for the time in the liberty of the Spirit. The chorus of the 110th hymn,

"I am coming, Lord, coming now to Thee,

Wash me, cleanse me in the blood that flowed on Calvary,"

seemed to bring the first break in the ranks of the enemy. We sang it over three times, and three were suddenly so convicted of sin—Mr. Keo himself being one—that they wept aloud, desiring cleansing and the filling of the Spirit. The meeting went on without a break from ten o'clock until noon, singing, prayer and praise, but we did not feel the same power dominant as time went on. At noon those who wished to leave were asked to do so. A few left but quite 200 remained. The

spirit of resistance

seemed only to increase till we all went on our knees before the Lord. Then suddenly such a sense of sin came over the congregation that no one voice could be heard above the loud weeping and cries of many for mercy. It seemed as though the outward act of bending before God had helped their hearts to bend before Him. After half an hour or more most had found peace. The service did not close till 3.30, when the congregation scattered for their mid-day meal. It was too late to have the afternoon meeting as many had come from a distance.

In the evening the usual C.E. meeting was given up for another time of waiting upon God. It was a wonderful time. During one part of the meeting almost everyone was on his knees pleading aloud with the Lord for himself or others. For more than two and a half hours hymns, prayer and testimony followed each other without



BOAT IN WHICH MR. AND MRS. HELMER TRAVELLED ON THE KWANG-SIN RIVER IN KIANG-SI.

interruption, and there was no sense of weariness. The Lord had visited His people and we had proved that what He had promised He was able to perform.

These two weeks since, the reviving work has been going on more quietly, but none the less really. Some of the Christians are being dealt with for love of money, some for not closing shops on Sunday, one enquirer for dishonesty in business, another who was selling firecrackers (for idol worship). A battle is going on such as we have not known before, and many are coming through victori-

ous. We still look for a greater ingathering of souls, knowing that the blessing will only stop when we stop praying and expecting. There is a remarkable spirit of prayer in every meeting. This has hitherto been a special lack among our girls and women. There were very few who would open their lips in public. Now the Tuesday and Thursday classes go on for an hour and a half, and it is difficult to come to a close then. Many of the girls for whom we have been praying have come out definitely on the Lord's side.

Preaching and Book-selling at Country Fairs.

BY MR. H. S. FERGUSON.

MY chief occupation during the past two months has been following up, with native helpers, for the purpose of preaching and bookselling, the numerous idolatrous fairs held in the spring of the year. Almost every place of importance has its fair, and some are held at isolated temples, or even at a tree. About two and a half miles from this city is such a tree. This tree is supposed to be a dispenser of medicine, and in the early spring of every year a fair is held in its honor and is attended by many thousands of people. Many of them bring vessels in their hands containing a little water. The tree is supposed to invisibly infuse medicine into the water, which is then given to the sick. If a patient after drinking it recovers this is considered proof positive of the divine efficacy of the tree. The branches of this tree are hung with scores of little signboards presented by way of testimony by persons who had recovered after drinking such medicated water. In the district are not a few such trees.

The fairs are all very similar in character. The grounds are occupied with great quantities of merchandise, mostly of local production, the work of carpenters, joiners, implement makers, weavers and basket makers, besides general merchandise. Of amusements, theatricals and gambling are seldom lacking, supplemented sometimes by gymnastics of a sort. While sometimes the commercial element predominates, and occasionally the amusements seem to be the chief attraction, usually the idolatrous worship is the main feature. In this tens of thousands take part on a single occasion. The people organize themselves into processions, with flags and music (?), and with lighted incense in one hand

and a roll of coarse brown or yellow paper in the other, some also carrying firecrackers. They go to the temple, throw the incense, paper and crackers into the fire, kneel down and knock their heads on the ground a few times, and get up and go away. The paper is supposed to become money when burnt and to add to the wealth of the god or goddess, and as a result to win his or her favor. Some of the more devout seem to worship any object whatever, for any object may be the abode of divinity. I have seen a company of devout old women knock their heads on the ground to a bridge before crossing it.

We attended during the season more than a dozen of these fairs, some for one day, some for several days. The largest was at a small place called Tahuang Miao, Temple of the Great Emperor. This fair lasted five days, and on the two principal days probably 200,000 persons went in procession to the temple. From the earliest dawn far on into the night there was a constant crush of processions on the ways leading to the temple, and, poor as the Chinese are, thousands of dollars worth of incense and paper were turned into smoke and ashes.

Our work at these fairs is not easy. In such crushing crowds it is difficult to secure an attentive hearing; but the demand for our Gospel literature was greater than usual, and, in all, thousands of Gospels and tracts were distributed. We are well aware that many were bought by people who cannot read, and that many probably never will be read. But these are in a sense the small ammunition of our warfare, and as in actual warfare many projectiles are discharged for one that finds its man, so in our warfare we must



Photo by] A COMMON METHOD [R. T. Moodie
OF STACKING STRAW IN CHINA.

scatter freely in order to find those who are prepared to receive our message. There seems to be a marked increase in the demand for Christian literature since the old system of literary examinations was done away with by Imperial decree about a year ago. This has been a severe blow to Chinese literary pride and self-sufficiency. Even the literary class are beginning to realize that Confucius did not know and teach everything that was worth knowing, and that it may not be a vain thing to look for some knowledge and some virtue from some other source.

There is naturally a great demand for books of foreign learning, especially the English language, geography and mathematics. Some would like to begin their mathematical studies with trigonometry with a view to measuring the stars. The official schools for western learning are so far not a success, owing to the lack of competent instructors and of moral character in many of the students.

Progress at Lu-an.

BY MR. F. C. H. DREYER.

IN sending out another circular I must first of all tell you of the Lord's goodness in keeping us through another time of danger, which, though quite local, was none the less trying and real.

For more than half a year a certain secret society, very much like the Boxers of 1900, had been actively engaged gathering recruits for an attack on the Roman Catholics, who because of their lawless and overbearing actions had incurred universal displeasure. The serious drought, an intercalary fourth moon, and a six days' series of union theatricals, furnished the necessary opportunity for the execution of their plans. Thus July 15th was the day fixed for the attack on the Catholics and on us. In the early days of July the exciting rumors were very bad. The Catholics gathered their isolated converts into centres like Ma-chang, where they successfully resisted all attacks in 1900. These centres are well stocked with arms and ammunition. In feverish haste large supplies of grain, etc., and all the shot available, and all the materials they could get for making powder, were bought up. The officials countermanded the theatricals referred to above, and asked me not to go out unless absolutely necessary and then only under armed escort, but beyond this they did practically nothing, and this lent color to the report that they themselves were in league with the secret societies. There is no doubt that they were thoroughly frightened and were wishing for soldiers. Just when the people were very excited the rumor was started by the yamens that a lot of cavalry were on their way from the capital. This rumor was evidently given out as a scarecrow and in order to gain a little time. On July 12th the district magistrate issued a strong proclamation. On the 14th the Lord graciously gave us an excellent rain, which was of priceless value to us as it sent the people to their fields. On the night of the 15th all soldiers in the city were called out on patrol duty. On the 17th the elders of 483 villages were called in and were ordered

In the street-chapel we have continual opportunities. Forenoon and evening we have regular meetings, free and easy, *i.e.*, people come and go as they please. The attendance varies from 10 to 50, a number usually remaining throughout. During the tax-paying periods audiences are largest, people coming into the city from great distances to pay taxes at the yamen, many of them visiting us as well. In the street-chapel I am assisted by a native evangelist and the chapel-keeper.

Regular meetings for women are held in a separate chapel. The doors are open to them continually, apart from the regular meetings, and on special occasions they come in great numbers.

Wherever I have gone in the district I find the temples repaired and even the idols freshly painted and plastered up with mud. China is at, or is approaching, the parting of the ways, but is not yet leaving the old ways.

to protect us and report secret society men in their jurisdictions. A few days later the governor sent a deputy to investigate, and as a result the governor issued a strong proclamation which was posted on a board and varnished to make it permanent. Then we had nearly a week of heavy rain. The prefect also issued a very strong proclamation against the adherents of the secret society, saying that he could not bear to take off their heads without fair warning and therefore asked every one to quit the secret society on pain of death. These items, together with the outspoken preparedness of the Catholics, and above all the gracious over-ruling of our Almighty God, give you in briefest outline the story of our deliverance. For several days things looked serious indeed. The native Christians were of course greatly distressed, and we had our hands full advising, encouraging, comforting. We went right on with our work at the station and in the street-chapel, but did not go out to the villages. Now everything has quieted down again, and the people are as friendly as ever.

During the past few weeks Mrs. Dreyer has had entrance into nearly a score of new homes where she has been cordially received. The openings have largely been obtained through the city schoolboys who are now at home for vacation, and who, though their parents are heathen, vie with each other in acting as escorts and guides to Mrs. Dreyer. At least one of these boys seems hopefully interested in the Gospel, so much so that the parents have threatened to take him from our school. To the west we also have many openings, largely through our opium refuge work. It is too early to speak definitely about their spiritual condition, but some seem decidedly hopeful.

A Mr. Tsai, a military B.A., has given us much hope. After breaking off the opium habit himself he has led more than a score of others to do the same. We require all who live on the compound to attend worship. He

and a companion disliked this and as there was no other way to evade the rule they either sat during prayer or only knelt on one knee. One day I prayed for rain, and immediately after the service the sky clouded over and we had a light shower. This incident convinced them as to the power of prayer and decided them to reverently kneel with the rest. During a series of Bible classes led by Mr. Knight and Mr. Smith, they decided to serve the Lord, and Mr. Tsai took down all the outlines of Bible lessons with proof texts. As he is one of the leaders of his town he was fond of dabbling in lawsuits. This he has now entirely given up. Naturally he had not a few

play his goods and was rewarded by being left in peace.

Last week we had a good time at the fair in question. Mr. Tsai gave public testimony to the power of the Gospel and his determination to serve the Lord. It was a difficult step to take, yet I believe the Lord blessed him in it. "Is Saul also among the prophets?" was written on the faces of the large gathering of fellow-villagers who looked on in astonishment. In that neighborhood we now have quite a few opium patients. If we could get a nucleus of true, warm-hearted Christians there, it would be the beginning of a great work in that district.



Photo by

PROTECTIVE WALL OPPOSITE THE MAGISTRATE'S OFFICE.

[R. T. Moodie

This picture represents a brick wall opposite the main entrance to the county magistrate's offices and residence. The animal which figures so largely is supposed to be a lion, and as it is typical of strength it is expected to exercise a protective influence over the civil matters of the county. The two men in the wooden cages are criminals. This method of exposing offenders is intended to create in them a desire to reform, and to act as a warning and deterrent upon the onlookers.

bitter enemies. Owing to his persuasion the son of one and the brother of another of his bitterest enemies have broken off the opium habit with us, he himself bringing them in and going security for them. To the great astonishment of Mr. Tsai's mother one of his bitterest enemies called at his home a week ago while we were there—the first time he had done so for many years. Owing to Mr. Tsai's threats a prominent shopkeeper for some years had not dared to display his goods at the fair held annually in their town, but seeing the remarkable change in his enemy he this year had the courage to dis-

In the church itself we are not without many encouragements just now. A Christian Endeavor Society has been organized which gives promise of doing good work. The evangelistic committee has shown activity at various fairs, and is planning a big campaign in the city on the 1st to the 3rd of the 7th moon (Aug. 20-22). We would be glad of prayer for that special effort. The C.E. took up a special offering at our last conference which realized 6,500 cash with which to start their work. Half of this sum is for evangelistic work, and half is to serve as the beginning of a poor fund. Besides their contributions to

the work of the church every active member pays fifty cash per month towards the work of the society. They are also hoping to start a system of local volunteer preachers to supply village chapels with Gospel preachers. Altogether their activity is most promising.

At first a certain section saw in it an opportunity of developing the "China for the Chinese" spirit, but I am thankful to say that by a firm yet sympathetic attitude we have been able to lead the majority on to higher ground. We have all along sought to show that we were not lords over God's heritage but fellow-helpers for the Truth. Sooner or later the Chinese Church is sure to go through an experience such as the Japanese Church went through ten years ago—the infant having discovered its powers pushes away its parent's hand (upon which it has hitherto been so absolutely dependent) and assays to stand on its own feet and walk alone. That it will some day be able to walk alone no one questions. Only its inexperience prompts it to seek independence before it is really ready for it. The vision of a strong, self-governing, self-supporting and self-propagating Chinese church is a constant inspiration to us, and we rejoice to look upon ourselves only as the temporary scaffolding which, when the magnificent structure is completed, is taken down to serve a like purpose elsewhere. Thank God that we have

been permitted to have a share, however humble, in this great work.

In our village work we are likewise finding encouragement. At Chang-lu-Tsuen two former members have been restored to fellowship and two others have applied for baptism. At Kwan Tsuen the little church also had a house-cleaning last Sunday. For some time their observance of the Lord's Day has been very lax, and has caused us not a little concern. As all were guilty no one was free to exhort his fellow. Now their very coldness has aroused them into new effort. They have agreed with one another to refrain entirely from secular work on the Lord's Day, to revive the afternoon service which had fallen into neglect, to faithfully meet on Wednesday evenings whether or not I go out, etc., etc. All this looks most hopeful, the only sad point being that Mr. Liu, the former leader and man of most experience, is the only one to hold back. Fortunately, the others have determined to take their place from him no longer, and to go on without him if necessary.

Twelve have applied for baptism, of whom eight or ten may be accepted; we hope to have baptisms on September 2nd. I must not stop to enlarge on our school work, street-chapel work, dispensary work, etc., for all of which we ask an interest in your prayers.

Remarkable Results of Bible Knowledge Examination.

BY MR. T. A. P. CLINTON.

SINCE the opening of Hu-nan to the Gospel, many remarkable things have been chronicled, causing deep gratitude and praise to rise from the hearts of God's people all over the world.

On the evening of the date mentioned, the compound of the C.I.M. wore quite a festive appearance, for all the lamps, lanterns, and silk hangings available were displayed, and the Church so recently re-decorated by the

Syllabus of Bible Knowledge Examination held at Chang-teh, Hu-nan.

OLD TESTAMENT.

1. Repeat names of O.T. books.
2. Repeat Genesis 1.
3. Repeat origin of Sabbath (Gen. 2: 1, 2).
4. Name the twelve Patriarchs (Gen. 49).
5. Repeat the Ten Commandments (Exod. 20: 3-17).
6. Repeat Solomon's Prayer (1 Kings 8: 22-61).
7. Repeat Psalms 1, 8, 23, 32, 51, 95, 103.
- 8.*Repeat key verse from each chapter in Proverbs.
9. Repeat Isaiah 53.
10. Give summary of the Book of Jonah.
11. Repeat Malachi 3: 10-18.

NEW TESTAMENT.

1. Repeat names of N.T. books.
2. Repeat the Beatitudes (Matt. 5: 3-11).
3. Repeat Lord's Prayer (Matt. 6: 9-13).
4. Name the twelve Apostles (Matt. 10: 2-4).
5. Repeat "The Great Commission and Institution of Baptism" (Matt. 28: 18-20).
6. Give summary of Mark's Gospel.
7. Repeat the Magnificat (Luke 1: 46-55).
8. Repeat the Golden Rule (Luke 6: 31).
9. Repeat Institution of Lord's Supper (Luke 22: 15-20).
10. Repeat John 1: 1-18.
11. Give an account of the trial, death, resurrection and ascension of our Lord, from the four Gospels.
12. Pentecost. Repeat Acts 2: 1-7.
13. Choosing of the Deacons (Acts 6: 5).
14. Repeat Paul's discourse on Mars' Hill (Acts 17: 22-31).
- 15.*Repeat key verse from each chapter in Romans.
16. Repeat 1 Cor. 13.
17. Give summary of Paul's second letter to Timothy.
18. Repeat Hebrews 1.
19. Repeat 1 John 1.
20. Name the seven churches in Rev.
21. Repeat Rev. 7: 9-17.
22. Repeat Rev. 21.

* The key verses from Proverbs and Romans were only expected from those able to attend morning prayers, when we had them in our lesson.

On the 21st February of the present year another great event was added to the long list preceding it, and if it be indicative of greater things yet to be within the Province it seems only proper that it should be made known, that interest may be stimulated, prayer drawn out, and thanksgiving rendered to the Giver of All for His favor.

Christians was occupied by a most intelligent and reverential company. Representatives from the other two missions were also present, who took the keenest interest in the proceedings, and surely the high object of the meeting, the presentation of Bibles to the successful competitors, was worthy all that could be done to make

it memorable. Six months before, a syllabus of a proposed Bible knowledge examination was issued, and declared open to all competitors. It was long and comprehensive, as a glance will show, and it meant hard work to anyone taking it up, especially as Chinese occupations, though perhaps not so arduous, leave little leisure between daylight and dark.

Through the generosity of an English gentleman and some Australian friends, a very attractive prize was offered to each successful competitor, consisting of a handsomely-bound Mandarin Bible, such as one man said he had longed for for ten years, but was unable to purchase.

Even after the syllabus had been on view several days it seemed almost an impossible task to set to people already fully occupied, but while we did not say so, we secretly hoped someone might venture and perhaps secure fifty per cent. A preparation class was started, but this just enabled us to make a mere outline of the work and set the Bible students on the track, then the difficulties appeared as each man had to battle for himself. When it was all over, without exception, the ten successful men knelt and thanked God for the victory, acknowledging it was only by His grace they had been enabled to stick to it.

The moral and mental discipline required to sustain such a prolonged effort was tremendous, and shows again how truly the late Mrs. Bird-Bishop summed up when she said, "Chinese Christians are made of the best stuff in Asia." They worked strenuously for six months, and after the examination of the first competitor, it is putting it mildly when I say I came out absolutely amazed. For two hours a young farmer repeated Scripture and only dropped three or four characters. When we came to Solomon's prayer, he said quietly, "May we kneel as the great King did," and reverently and beautifully, without a slip, he repeated the thirty-nine verses comprising that prayer, and ere we separated he handed me a dozen pages of carefully-prepared manuscript showing quite an extensive acquaintance with Christian commentaries, etc. I thought he could not be surpassed, but the appearance of each additional candidate increased my astonishment; at least three were within a shade of perfection. Each man was examined separately and privately. Most of them at the beginning were intensely nervous, though we tried to put them at their ease and allowed them to choose their own style. Mr. Yü Peh-ling knelt the whole time, two hours and a quarter, and he told me afterwards he had not slept all night thinking about it, nor had he touched

breakfast that morning. His summary of St. Mark's Gospel was a magnificent achievement. Beginning from the first chapter, he repeated, consecutively and correctly, no less than ninety-six items. It seemed to me that he never missed a salient point in the whole Gospel. It was so strange, too, to hear from Chinese lips how the story of King Robert the Bruce and the spider had enabled him to pluck up courage when, after several attempts at the work, he began to get disheartened, and when we knelt in prayer he said so humbly, "Lord! I'm stupid and haven't read many books, but I had it in my heart to make this preparation and Thou hast



THE TEN SUCCESSFUL CANDIDATES.

1. Yang Cheng-kuen. 2. Yang Cheng-kuen. 3. Lo Sin-an. 4. Yü Peh-ling. 5. Yü Ming-an. 6. Lei U'in-kiat.
7. Kan Ping-nan. 8. Li Lu-chang. 9. Wang Hsiao-jin. 10. Sheng Kuang-mei.

The repetition of the test portions of Scripture alone involved the memorizing of 382 verses—224 from seven books of the Old Testament and 158 from nine books of the New Testament—a feat equivalent to committing to memory the Epistle of James (108 verses), the two Epistles of Peter (166 verses), and the first Epistle of John (105 verses). For additional work see syllabus.

helped me." When Mr. Sheng presented himself I knew he would do something out of the ordinary for he is constantly springing surprises on us. Indeed, he is the greatest surprise himself, for he delights to tell the people how he just said one day, "Lord, I accept Thy word; I believe; I trust Thee to enable me to break my opium," and there and then the shackles of twenty-four years were broken, and for the last three years he has been the Lord's free man. When we came to the names of the patriarchs, instead of saying the twelve names he repeated the whole chapter, and in his summary of Jonah he added one of those inimitable comments for which he now is famous. Referring to the casting of the lot, he said that on one ticket was written the words: "This trouble is on my account," and sure enough, Jonah picked this very one. At my request, Mr. Sheng, the following Sunday evening, repeated the story of Jonah to an enraptured audience. His freshness and originality surprise and delight us all, and his services are ever freely given, though he has his business to look after, and he is far from being a robust man.

The recitation of Scripture by Mr. Kan was a treat to listen to; he has a fine memory and a rich voice. Several places where sections of a chapter were prescribed, he repeated the whole, and in addition he recited Hebrews 11, and when repeating the names of the books of the Old and New Testaments he gave also the number of chapters in each book.

Mr. Li Iu-chang, our trusted evangelist, had hard work in taking the course; he was often up at 5 a.m. poring over the Bible; and it gave us great satisfaction to see him do so well. Another prize-taker, Mr. Lo, did excellently. When he first became a Christian he had to hide his Bible and hymn-book up the loft for fear of his wife, but he has persevered, and she has changed completely, and attended worship recently, bringing several friends with her. Each man has some distinct feature of interest, but the "noble ten" in this the greatest effort of their lives, make a unique band. I wonder if another Church in Christendom could be found with ten men who could repeat so much Scripture so accurately, for eight of them secured ninety-eight per cent. or over of the syllabus, and two ninety-two per cent. The presentation Bibles were suitably inscribed, and it seemed very appropriate to the occasion that Mrs. Clinton, a daughter of one of the Mandarin Bible translators, should make the presentations.

The morocco-bound, gilt-edged Bibles, resting on a table covered with crimson satin, looked very handsome, and the joy depicted on the faces of the recipients can

hardly be described. The effect of this Bible study is most marked in prayer; I have rarely listened to mature Christians of other lands blending the promises and other



MR. AND MRS. LO AND FAMILY.

words of Scripture so beautifully in their petitions. Seven years ago it was our great longing to have just a few who could ponder over with us the deeper things of the Word; our desire is granted, and the Bible seems to sparkle with light to those who, just a few years ago, seemed almost incapable of a spiritual aspiration. Again and again we have been indebted to our native brethren for suggestive interpretation of difficult passages. Verily, they have "received with meekness the engrafted Word" and "rejoice as one that findeth great spoil."

They Wait.

"The restless millions wait

That light whose dawning maketh all things new.
Christ also waits; but men are slow and late:

Have we done what we could? Have I? Have you?

A multitude of witnesses above encompass;

We love to think of all they see and know:

But what of this great multitude in peril,

Who sadly wait below?

Oh, may this stirring vision daily move us

To earnest prayers and deeds before unknown;

That souls redeemed from many lands may join us

When Christ brings home His own."

—Selected.

Tidings from the Provinces.

News Notes.

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

Four weeks have passed since I last wrote to you. In expressing my regret for the delay in sending this letter, I can only plead by way of excuse pressure of work caused by Council Meetings and inadequacy of stenographic assistance. I am glad to be able to say that Miss Thomas is now steadily regaining strength at Ku-ling, and that there is ground for hope that she will be able to return to the office in the autumn; though I fear she will not be equal to full work for some time.

Again it is my sorrowful duty to report the loss of a valued worker. Mrs. Victor Renius, of the Scandinavian China Alliance, was suddenly taken ill with what is believed to have been a stroke of apoplexy, and died at Li-chuen, Shen-si, on the 10th July. Mr. Renius and his three motherless children will, I am sure, have the support of your sympathy and prayers in their sore bereavement. Mrs. Renius, as Miss Emma C. Gustafson, came to China from the United States over fourteen years ago, and in her removal the Mission has been deprived of an experienced and earnest worker.

Mr. and Mrs. C. H. Tjader have been called to mourn the death of their little son Karl, less than eighteen months old, who passed away at Hiai-chow, on the 16th inst., after a few days' illness with dysentery.

From many parts of the empire we hear of good harvest prospects, quieting the minds and gladdening the hearts of the people. The unrest which I reported in previous letters appears, in consequence, to have largely, if not entirely, subsided, and we are thankful that thus the strain through which some of our workers in the interior have been passing, has ceased.

At Ku-ling a convention was held during the Keswick week. No detailed account has yet reached us, but the meetings were evidently most helpful, and many of the workers who were present received spiritual refreshment and blessing.

I regret to have to report that the condition of Miss Stayner's health does not improve, and that an early return to Europe appears to be necessary.

I am sorry to have to tell you that Miss Romeke is seriously ill with typhoid fever at Yang-chow. Dr. Williams has been in attendance, and all that is possible is being done for her. Miss Mariamme

Murray, who has been spending a few weeks at Ku-ling, has returned to the Training Home at Yang-chow, and her presence will be a comfort to all there in this time of anxiety.

Mr. W. J. Doherty, we learn with regret, has arrived at Ning-po very ill with dysentery, but the disease is yielding to treatment.

Mrs. C. B. Barnett and Mrs. A. O. Loosley have both for some time been in very poor health.

Since the date of my last letter one hundred and thirty-five baptisms have been reported. In these, ten provinces are represented.

Miss French, who has been spending the hot weather in the midst of the Fensho district in Shan-si, which she informs us is opening up rapidly to the Gospel, mentions that she has the names of twelve villages where there are Christians and enquirers. She and her fellow-workers hoped to visit them all before returning to Huo-chow.

Mr. F. C. H. Dreyer writes encouragingly of the work at Lu-an, in the same province. There are signs of revival alike in the church in the city and amongst the converts in the villages. Twelve enquirers have applied for baptism, and Mrs. Dreyer has recently gained access to nearly twenty new homes.

Mr. Carlen, in reporting nineteen baptisms in Huen-uen, North China, mentions that during a visit lately paid to this city by Misses Beschnidt, Gustafson, and Anderson, over 1,000 women heard the Gospel.

From Kai-feng Fu, the capital of Honan, Mr. G. A. Anderson writes: "There has been a baptismal service here, when five enquirers were baptized. The event was more than usually interesting. Three women were included in the number, and prior to this no women had been baptized at this station. I have seldom seen such a service better conducted, even at home. The Christians and enquirers who were looking on showed an orderliness and solemnity that was most fitting."

Mr. T. Windsor informs us that the Romanists have been making trouble at Mei-tan, an out-station in the Tsen-i district, in Kwei-chau. Thirty or forty of them, armed with knives and cudgels, gathered round the street-chapel in a threatening manner one Sunday evening. Though a little damage was done to the premises, and a number of books were lost, none of the enquirers suffered badly.

Mr. Argento writes that there is continued trouble in the Kuang-chow district, Ho-nan, through the activity of the secret societies, and he asks for special prayer on behalf of the converts, many of whom have suffered much persecution.

Mr. Walter Taylor, in reporting the baptism of four men and three women at one of the out-stations of Wan-hsien, Si-chuen, writes: "I have just come in from the country, after a very enjoyable trip. The devil is busy; but there is much to encourage. On Sunday last some six hundred and ninety-five persons assembled for worship in our four churches."

Mr. A. E. Evans writes that the work of the city of Shuen-king, in the same province, continues to grow. All around, the people seem most willing to hear the Gospel.

Miss E. Culverwell and Miss Kolkenbeck, on going back to Ing-shan, Eastern Si-chuen, have been much cheered by finding that progress had been made in each branch of the work during their absence on furlough. Mr. Evans who recently visited the station reports a revived spirit in the church there.

At Kia-ting, in Western Si-chuen, an industrial exhibition was recently held, and a special effort was made to reach with the Gospel the multitudes who visited it. Mr. Ririe writes that the future alone will reveal the results.

Si-chuen.

HSU-TING.—"While at Wan-hsien (enroute to Hsu-ting), which before the year 1900 was an anti-foreign city, we had the privilege of seeing twenty-six men and women baptized, bringing the church membership up to 124, while forty-two others were received as enquirers. Those baptized were many of them men of the merchant class. The account of the way in which some of them were reached is most interesting.

"Four years ago a merchant named Tao so far overcame his dislike of foreigners as to come to a magic lantern lecture held in the church. The subject was 'The Prodigal Son.' Tao was an opium smoker, and after hearing Rev. W. C. Taylor speak of the results of this and other forms of sin he determined to be rid of his vice. He entered the opium-refuge, but, hating the foreigners as much as ever, made up his mind to have none of their doctrine. The Spirit, however, so used the Word presented to him that after a few weeks he went out, not only freed

from the power of opium but also a sincere follower of Jesus Christ.

"After some two years Tao suggested to Mr. Taylor that a mission church be opened on the riverside. The place was opened and Tao helped in the work himself, doing all in his power to make known the truth of the Gospel. From this place are now coming some fifty that may justly be regarded as sheaves of his bringing."—(*Dr.*) C. C. Elliott.

Yun-nan.

PING-YI HSIEN.—"We have been living daily under a real strain since I last wrote—namely, the dread of famine in this province because of the continued drought. At this season of the year the people must have rain in order to transplant their rice—the fields must be covered with water. For a month now rain has been expected daily and within the last ten days every sort of idolatrous performance has been resorted to to bring down rain. We have looked on with sad hearts at all these superstitious rites, and now more recently have been indeed anxious as to what the outcome may be. You know the Prince of the power of the air uses such occasions to incite the people against us, but we are so thankful to know that you are constantly praying for us and that in God's own time the rain will come. We have had two special meetings with our Christians this week to pray specially for rain.

"July 10th.—The day after I wrote the above rain fell in the afternoon and during the evening. Oh, it was such a relief! But strange to say since Sunday no rain has again fallen and everyone is still anxious. The winds are unusually high for this time of year and even though the clouds gather every day the wind carries them over the mountains across the border into Kwei-chau Province where there has been more rain than the people need. How we watch those clouds! Sometimes we can see the rain pouring down just over the mountains. Surely our turn for the precious showers will come soon.

'Mercy drops round us are falling,
But for the showers we plead.'

"You will wonder perhaps why the absence of local rains should affect us so seriously, but the fact that the Chinese live so much of a 'you-in-your-small-corner-and-I-in-mine' sort of life, also the consideration that everything brought from anywhere outside must be carried on men's shoulders or pony's backs, and the fact that each place is made to produce just enough for its own inhabitants

explain why it means so much for local rice crops to fail. Many kinds of vegetables which can be bought in Chuh-tsing cannot be bought here: and, seeing that a man must carry them down two day's journey, only a small quantity at a time, and he necessarily must eat five or six meals and stay in an inn at night (even though the distance covered is only a little over forty miles) in coming from Chuh-tsing to this city, the Chinese consider the importation of food to be an altogether too expensive item, so calmly settle down as their forefathers have done to living on just what their own 'small corner' can produce.

"I am afraid I have not made my meaning very plain but I think you will understand how dependent the people are on local supplies, and on the coming of rain in order to have their usual crop of rice this year. There is no reason for you to be anxious about us; we are more anxious about our dear old Mr. Chen who has not one blade of rice sprouts transplanted yet, and about our other old Mr. Shen. Both of these are having a severe test of faith and we long to see the name of our God glorified and their faith rewarded.

"Did I tell you that Mr. Chen and Mr. Shen were received into church fellowship last month. We are so very, very glad to now have three church members. It is specially helpful to have these two old men who have lived in Ping-yi all their lives, for their influence in speaking for Christ and living before this people is much greater than that of anyone from another place or even of anyone in our own employ as Lew is. Mr. Shen's wife and boys come every Sunday to services. Dear old Mr. Shen! He prays so fervently and we see in so many ways the change the Gospel has wrought in his life. Mr. Chen lives with his old sister and her sons. He is perhaps a little more demonstrative than Mr. Shen, but as far as we can judge both have been equally taught of the Spirit. How we do thank God for this early fruit of our labors and your prayers in this city."—*Extract from a private letter from Mrs. W. J. Hanna.*

Monthly Notes.

ARRIVALS.

Sept. 29th, at Montreal, Mr. E. G. Toynce, from Liverpool.

Oct. 6th, at Vancouver, Miss I. A. Robson, from Shanghai.

Oct. 8th, at Montreal, Miss M. E. Waterman, from Liverpool.

DEPARTURES.

May 12th, from Shanghai, Kenneth and

Mrs. Macleod, and three children, and Misses F. J. Page, E. J. Churcher and L. M. Wilson, for England.

Sept. 17th, from Vancouver, Mr. and Mrs. J. W. Wilcox, Miss E. L. Bennett (returning), Miss Maud Moler, and Miss E. S. Birch, for Shanghai.

BIRTHS.

June —, at Chu-chow, Cheh-kiang, to Mr. and Mrs. W. Emslie, a son (Arthur Raymond Gordon).

June 10th, at Ta-tien-lu, Si-chuen, to Mr. and Mrs. T. Sorenson, a son (Theodor Normand).

June 17th, at Hai-shan, Hu-peh, to Mr. and Mrs. A. W. Lagerquist, a daughter (Rachel Eveline).

June 17th, at Cheltenham, Eng., to Mr. and Mrs. Montagu Beauchamp, a son.

July 6th, at Li-tsun, Shen-si, to Mr. and Mrs. V. Renius, a daughter (Evelyn Grace Naomi).

DEATHS.

June 26th, at Sa-la-tsi, Shan-si, infant daughter of Mr. and Mrs. F. Nystrom, aged one year.

June 29th, near Lin-Kiang, Kiang-si, J. K. Brauchli (accidentally drowned).

July 10th, at Li-tsun, Shen-si, Mrs. Victor Renius, from apoplexy.

July 16, at Hai-chow, Shan-si, Karl Ivor Johannes, son of C. H. and Mrs. Tjader, aged one year and seven months, from dysentery.

Recent Baptisms.

HO-NAN—	
Kai-feng	5
SI-CHUEN—	
Wan-hsien out-station	7
YUN-NAN	
Ping-i Hsien	2
KIANG-SI—	
Chien-chang out-station	2
Nan-feng	1
Kiu-kiang	3
GAN-HUEI—	
Cheng-yang-kuan	1
Gan-king out-station	6
Kuang-teh	4
CHEH-KIANG—	
Ping-yang out-stations	17
Lan-chi	7
Tai-shuen out-station	4
Wen-chow and out-stations	11
Ping-yang (Shui-an district)	3
Tai-chow and out-stations	6
HU-NAN—	
Chang-sha	14
Pao-ching	1

Previously reported 1,088

Editorial Notes.

THE annual report bearing the name of, "China and the Gospel," is ready for circulation. It is an interesting production, with good type, beautiful illustrations, and most attractive and helpful reading matter. As in former years, the Report, in addition to its review of the work of the Mission, contains a general review, covering the most recent developments in China. We recommend the volume to all of our friends. It may be ordered from the offices of the Mission. Its price, postpaid, is fifty cents.

The Prayer Meeting at Germantown was resumed upon the first Saturday afternoon of the present month. It was a happy providence that Mr. and Mrs. Hoste were with us at this the first meeting of the year, and their presence greatly added to the interest and blessing of the gathering. The meetings will be continued, the Lord willing, throughout the winter. All Christian friends living within reach of these gatherings are cordially invited to meet with us and to unite with us in prayer for China. The meetings will be held upon each Saturday afternoon, at four o'clock, at the Mission Home, 235 School Lane, Germantown.

It was our privilege to bid God-speed, during the past month, to a number of returning and new missionaries. The former were Mr. and Mrs. J. W. Wilcox, and Miss E. L. Bennett, all of Toronto; and the latter were Miss M. Moler, of Springfield, Ohio, and Miss Elizabeth S. Birch, of Philadelphia. These friends left Toronto upon the 11th of September, and sailed from Vancouver, upon the 17th of September. They are now, as we suppose, in China. We trust that our praying friends will not forget those who have thus gone forth in Christ's name.

We are sorry to report that Miss I. A. Robson has been obliged, on account of her health, to retire from her service in China, with little or no prospect of returning to it. Our sister arrived at Vancouver upon the 6th instant. She greatly needs our prayers. We regret to report also, that Miss K. B. Stayner, has again broken down, physically, at her post in Wen-chow, and is incapable of going on with her work. We trust she will be remembered before the Lord. We have to report, in addition, that Mr. and Mrs. R. T. Moodie, who have been home on furlough for over a year, will not be able to return to China, on account of Mr. Moodie's health. These friends will appreciate our prayers. These are sad occurrences, and we deeply sympathize with those who are so seriously afflicted. We are thankful to add that Miss DeLong, who recently returned from China so hopelessly ill, is much better, and has been able to proceed from Toronto to her relatives in Boston.

Among the various decisions reached in conference with Mr. Hoste, since he has been with us, is one of which the friends who are particularly interested in the Philadelphia centre will be glad to hear. Mr. Frederick H. Neale, who has been serving the Mission in connection with the Germantown office for over a year past, has been appointed to act as the Mission Secretary at that centre. Our need of a person to permanently occupy this position at this place, has been a great one; yet we have waited long upon God before asking anyone to

accept of the appointment. Finally, the selection has been made as a result of marked and clear providences, and we are thankful to believe, in our action, that we have followed the true guidance of the Lord. Mr. Neale served in the offices at Shanghai far about eight years, and this experience has peculiarly fitted him for similar service here. Those who have been in contact with him during the past year will know how promptly he has attended to all business matters, and how sympathetically he has replied to all letters. Our brother, we are sure, will continue to be a blessing to our correspondents, and to others. We trust that many friends will uphold his hands before God, that he may be greatly helped of Him in his responsible service. We trust, also, that Mrs. Neale, and the children will be remembered before the Lord.

The sudden death, at Northfield, upon August 12th, of Mrs. Kumm, wife of Dr. Karl Kumm, and sister of Mrs. Howard Taylor, came as a surprise and shock to all who knew her. Mrs. Kumm, as Miss Lucy Guinness, had been long known and esteemed, through her addresses and writings; and her recent coming to this country, in connection with the work of the Soudan United Mission, had been welcomed by many as an event which would mean much in the development of her own life, and in the extension of her influence. But the Lord had need of her in His own presence, and in the higher service of the worship and praise of heaven; and hence, He called her home. Our sympathy goes out to the Soudan Mission, thus bereft of one of its principal members, and especially to Dr. Kumm and the two motherless boys. May God mercifully comfort all those who mourn, and give abounding grace for the forthcoming days of loneliness and need.

"Ye are not your own." (I Corinthians 6 : 19.) If Christianity is true—as it is—one of its necessary doctrines is the fact that every one who accepts Jesus Christ as Savior confesses himself to be owned, spirit, soul and body, by Him. The fact that faith has appealed to Christ for salvation, is the recognition of the atonement of Christ, and atonement means nothing less than complete and eternal ownership. This truth has a wide and deep signification. In the light of it no man has a right to count his mental power, his physical strength, his spiritual equipment, his time, his opportunities, his possibilities of any kind, as belonging to himself, or as something to be used for himself, other than as these will make him to the praise and glory of God. If a Christian realizes his true relationship to Christ, he will give willingly his all to Him, he will strive constantly to serve Him, he will seek His guidance in everything, and he will dedicate all God gives to him to the Giver. With such principles governing the life, it will never be a question as to whether the Lord has a right to give or to take away, to bid one to go forward or to stand still, to serve in activity or in inactivity, to be in health or to be in sickness, to work in the home field or to work in the foreign field, to be of much account or to be of little account, to be remembered of men or to be forgotten of men. The uppermost desire and the deepest purpose will be to know and do the sovereign will of Christ, as Lord. And, let us remember that the lack of the recognition of this truth is anarchy, but that the experimental practice of it is life, and peace, and glory to God. Dear readers, it is God who says it of you; "Ye are not your own."

CHINA'S MILLIONS

Spiritual Blessing—Its Truest Measure.

BY MR. D. E. HOSTE.

"With all lowliness and meekness, with long-suffering, forbearing one another in love."—EPHESIANS 4:2.

IT will be remembered that in the chapters preceding the above words, the Apostle has set before us the standing of a believer in Christ, with the bound-

less blessings attaching to that position, and in the closing passage of the third chapter he reaches, as it were, a climax, in the wonderful prayer that we may be strengthened with might by the Spirit in the inner man, that Christ may dwell in our hearts by faith, and that, thus being rooted and grounded in love, we may be able to comprehend with all saints and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God.

We might have expected that the writer, having thus set before us the marvellous provisions of divine grace, would go on to exhort us to greater energy and enterprise in the work of God and to bolder and grander schemes for the advancement of His Kingdom upon earth; and in this way to walk worthy of our high vocation. The Holy Spirit, however, would have us know that there is something more fundamental, more important, and more pleasing to our Heavenly Father than this, viz., the exercise of humility and love between His children.

We do well to bear in mind that it is in the maintenance of right relationships with our fellow Christians

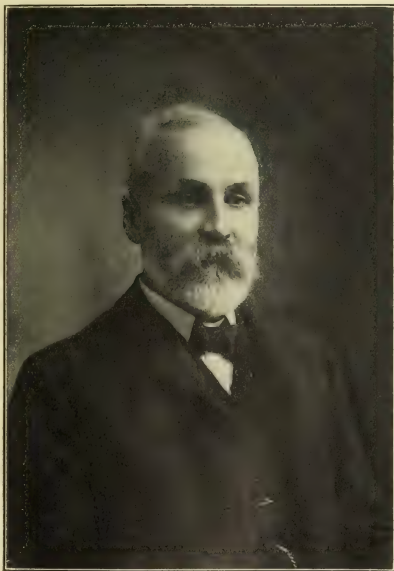
that the depth and reality of such spiritual blessing as we may have received will be most truly measured and manifested. If we fail here then we may be sure

that there is something seriously defective in the blessing which we think we possess. It is sadly possible, as we are reminded in the thirteenth chapter of the First Epistle to the Corinthians, to display much real zeal and capacity in the service of God, which in His sight, are largely of no account, because we are not living and dealing with our fellows in a right spirit.

We need the fulness and the renewing of the Holy Spirit in order to walk in love and forbearance towards our brethren, and it is the one who humbles himself as a little child who is really greatest in the kingdom of heaven, and who will be used to accomplish most in the extension of that kingdom.

It may seem a paradox to say that the need of the graces just referred to is especially great in times of spiritual power and progress. It seems inevitable that at such periods there are always those who

tend to cling unduly to the well-tried and hallowed usages of the past; whilst another section is apt to be too hasty and become impatient with what appears to them the unreasonable and groundless conservatism of their brethren. In this way the unity of Christians,



MR. ROBERT KILGOUR, TORONTO, ONT.

Member of the North American Council of the China Inland Mission.

and also the continuity of the work of the Holy Ghost in and through them, are both endangered. Times of transition, therefore, call for the utmost prayerfulness, and a full measure of the spirit of mutual consideration and patient regard for each other's views and feelings, on the part of the Lord's servants.

We shall find it full of profit to study the example set us by our blessed Master in His relationships with John the Baptist. The Lord Jesus, regarded as a preacher of the Kingdom of God, came to introduce something which, in the nature of things, was bound to eclipse and in a real, though not complete sense, to supersede the teaching and influence of His forerunner. We find, however, that He makes His first public appearance as one who publicly owned John the Baptist as a teacher come from God, and by the act of receiving baptism at his hands, taking the position of one of his followers. It was whilst doing this that He received the testimony that His Heavenly Father was well pleased with Him, and the humility and self-effacement, on his side, of John the Baptist, completes the beautiful picture.

Amongst numerous other instances in the Word of God, we may refer to the manner in which the Apostle Peter met the objections of some of the Jewish Christians to his, in their eyes, unlawful intercourse with the Gentile Cornelius. Peter does not stand upon his dignity as an Apostle and leader in the Church, or show resentment and impatience towards his critics;

but in a frank and brotherly way he explains to them, in detail, the circumstances, and in this way the threatened danger of breach of unity was averted.

The Apostle Paul himself is an outstanding example of similar conduct. There is, and always has been, a species of toleration which, whilst posing under the name of large-hearted charity, is really due to a lax indifference with regard to truth. But with Paul it was far otherwise. Perhaps no man ever had a more clear and intense conviction of the great truths which in a special way characterized his ministry, and no one could have seen more clearly than he the inherent limitations of the type of Christianity prevalent amongst the churches in Judea; yet we find that he left no stone unturned in order to keep on terms of Christian charity and fellowship with them, even though there seems reason to think that some of them misunderstood and misrepresented his teaching. We find him, for instance, encouraging the churches in Greece to subscribe towards the relief of their fellow-believers in and around Jerusalem, and with characteristic generosity he reminds his own converts that it is to the Jewish Christians that they owe, under God, the Gospel.

May we all so abide in Christ, that whether in our strictly personal relationships with fellow-Christians, or in discussing with them wider questions of method and usage, we may be governed by the inspired words which we have been considering.

Bible Class Work in Shan-si.

(The following short account of Bible Classes held at various centres in Shan-si has been sent us by Mr. Knight who is devoting a great deal of time to this service. We trust that it may call forth much prayer that God will graciously extend and bless this work.—ED.)

DURING the past three years in addition to the work of the Bible School at Ping-yang Fu, it has been the writer's privilege to visit a number of the stations in South Shan-si, holding Bible Classes for Christians and enquirers. Unlike the southern cities of China where there are often many Christians who can gather in the evening for study of the Bible, the Shan-si Christians belong almost entirely to the farming class, and owing to their being scattered in widely separated villages it is difficult for them to receive systematic instruction in the Word of God. Then it is no uncommon thing to find even those who have for many years been Church members, possessing a very scant knowledge of Scripture, with consequent poverty of spiritual life and experience. To meet this need Bible Classes have been held, generally in spring and autumn, at various centres, and it is a matter for great thankfulness to God that there is an increasing desire on the part of our native brethren to attend such gatherings. The meetings continue from five to ten days. All those attending provide their own food, though in some cases such items as coal-oil, water, and expenses for cook, are provided from Bible School funds. Attendance varies according to the time of the year, as in Shan-si the all-important and all-absorbing consideration is the farm and crop. Numbers vary from eight in one station to forty in another, the average

attendance being about twenty. These Bible classes partake of much the same nature, hence a general description will give some idea of the methods used in this work.

The first evening all gather and spend the time in prayer, waiting on God for His blessing in the coming days of Bible study. The days are ordinarily spent as follows: Prayer meeting before breakfast; later all gather and spend half an hour in reading the chapter to be studied. This plan has many advantages. It enables the students to be in some measure prepared for the lesson, and also tends to quietness and preparedness of mind when the study of the topic begins. Some friends who are quicker than others can read the chapter over two or three times, the more ignorant may hardly be able to stumble through it once. Some spend the time in silent prayer. No talking is allowed, and all are urged to seek real preparation of heart from God. The class then opens with hymn and prayer, and the lesson is taught by help of the blackboard.

The afternoon witnesses the same procedure as the morning except that the previous lesson is rapidly reviewed. The evening meetings vary at different stations. In some places where the friends are less advanced they repeat Scripture verses and listen to some narrative illustrating Scripture truth. At other centres most interesting debates and discussions have been held on such subjects as, "Will the spread of western education be of

real benefit to the Church in China? " "Customs connected with the social life of the Chinese from which a Christian should abstain? " etc., etc.

Sometimes when the class is composed largely of leaders and preachers lessons are given on homiletics. At other times various friends speak impromptu or on designated texts and their efforts are criticized.

The aim is to make the evening meetings bright and interesting without unduly taxing the mental powers which have been fully exercised during the day.

Notes of each lesson are taken at the close, and those who can write often do good service in preparing outlines in the note-books of those who are unable to do so.

The subjects taken vary greatly. Naturally not much can be done in the limited time, yet if a man returns to his village home with outlines of twelve Bible studies, he has food for future days and material for his ministry as he takes Sunday services in various district chapels.

The last afternoon session is given up to an examination on the work done during the gathering, and it is most encouraging to mark progress made. Truly "The entrance of Thy Word giveth light; it giveth understanding unto the simple."

The closing evening meeting is given to praise and testimony. Many stand and speak of help received and tell of certain points that have been made a special blessing. Some of these last evening meetings the writer will not soon forget as with full hearts we have praised God for His manifested presence during the days spent around His Word.

The last morning comes all too soon, and the friends separate for their various homes. A closing hymn as we stand together in the courtyard, a parting prayer, a hearty farewell with hopes

for the next season of meetings, and the writer rides off to another station for similar service, whilst the brethren return to take up life's duties, strengthened and cheered by the season of fellowship and communion with the Lord.



Photo by]

BIBLE CLASS AT TA-NING, SHAN-SI. FEB., 1906.

[Miss E. Gasnetlett

One Sunday in an Out-station.

BY MISS E. BURTON.

SOME one shouting in the street says, "Come, it is time to get up, day breaks!" They are not calling me, but the noise wakes me and I rub my eyes and think of Evan Roberts' early morning prayers. It is Sunday. Oh, if only God would visit us to-day, as He has visited Wales and India and even some places in China. Up and pray! Pray that He may!

Men's voices down-stairs—Mr. C. saying, "I must ask the teacher." "What is it, Mr. C.?" "Some men passing through say they will keep Sunday if they can eat their rice here." "No, certainly not. There are plenty of inns, and Mrs. C. will have no An-sih-rih (peaceful-rest-day—name for Sabbath) if she has three extra to cook for."

Breakfast next—but hurry! There is the first-comer, an old man of 75. Of course he has no clock, and just comes when he is ready. He is soon learning the Golden Text, crooning it after the evangelist: "Blessed is the King that cometh in the Name of the Lord." I wonder if the King is coming to-day! Would like to sing, "What will it be when the King comes?" but must save my voice.

The evangelist comes in and we pray together for God's blessing on the services of the day. Then the work begins.

Old Mrs. P'ang must be taught something, as she is going home to-day, and these three days I have been trying to get a verse of "Jesus loves me" into her poor old head. "Come, venerable great one, I want you to learn." She knocks her head with clenched fist, and says, "It is wooden," then mumbles after me, not in the least understanding the words. "No! that will not do. It is not 'beats His small sheep'; it is 'brings His small sheep'—'ba' not 'da.'" After many, many efforts she at last manages the verse, and each time we come to that line she reiterates "It is 'ba' not 'da,'" as if scolding me for my stupidity.

The other women must help each other with the Golden Text, which is too difficult for old P'ang, and as I do not know when she may have another opportunity to learn I devote myself to her. Hers is such a sad story, alas, only too common. One son, an opium-smoker, sold his wife and went off to Fuh-kien; the other, equally bad, begrudges his old mother every basin of rice she eats, and even beats her. It was through his abuse that she became lame, but the pain she suffered brought her to the "Jesus Hall," where she was treated, and she is now able to walk without a stick; but best of all I hope this will result in her learning to worship God.

While we are learning the hymn, people are dropping in—rough farmers, mostly, trudging five, six, or seven miles this hot, dusty day, with their Bibles and their shoes in a basket slung over the shoulder. When they have put on their shoes, they at once begin to con the Golden Text, and soon there is a perfect Babel of voices droning the words, "Blessed is the King that to-meth in the Name of the Lord."

The next item on the programme is to hear those who have learnt Scripture during the week repeat their portion. Then I ask them all to stand and we will pray for God to visit us with His Holy Spirit and revive us again. Quite a number of strangers are standing round the door, as this is market day, and worship at the "Ye-su Tang" is one of the sights of the town. However the crowd is quiet and respectful as one after another engages in prayer. Strange, crude prayers some are, but our tender Heavenly Father knows the longing of each heart. Our High Priest cleanses each prayer as He offers it, and we know that in answer to His intercession we shall soon have "showers of blessing."

Now I run away and hastily drink a cup of tea—'tis thirsty work teaching hymns and verses—then ring for the morning service.

A silence falls upon us as the evangelist gives out the hymn, "What can wash away my sin? Nothing but the blood of Jesus." And so we come to worship God through the blood of the atonement, whether in a beautiful cathedral, or a small chapel on a dirty Chinese street. There is no other way of access unto the presence of the Eternal.

The lesson to-day is St. John 12, Mary's beautiful act of worship. But the evangelist dwells chiefly on the later incident—Christ's entry into Jerusalem—and that is what our text draws attention to. The

market. "Ah! Feng Sao-sao, you cannot serve God and Mammon."

Now see if Ken Sao-sao remembers anything! She is a poor young widow whom God saved wonderfully, some months ago, from a life of sin and beggary in answer to prayer, but who has turned her back upon us lately. She

has come to worship to-day, however, and we must make the most of the opportunity to teach her. Get her and old Mrs. P'ang together and they can actually repeat two verses of "Jesus loves me" in no time. Each thinks she is teaching the other, and so does her very best.

Now we must have the Christian Endeavor. Perhaps Dr. Clarke would hardly recognize our little gathering under that name, but our object is to draw out the Christians to lead in prayer, and to study their Bibles with a view to helping others. To-day I lead the meeting which is for prayer, and eight take part. After this meeting, the others, who had gone out to drink tea or gossip, stroll in again, and I slip away for a quiet moment.

"Lord, speak to me, that I may speak
In living echoes of Thy tone."

Then we ring the bell and bow our heads in prayer.

Our lesson is again on St. John 12, only we take the first part of the chapter and talk about Mary's adoring love and gratitude—not grudging the precious ointment, but pouring it lavishly over the Master's feet.

There are some who begrudge spending one day a week in worshipping the Savior who gave His life for us, What are you begrudging? Then we sing Pastor Hsi's hymn:

"The Lord says, I, on the cross, gave My life for you,
What have you still that you begrudge Me to come and follow Me?"

We next look at Judas. He wanted all the money he could get. Are you like Mary or like Judas?

Then we have some hymns sung with accompaniment on the baby organ. This attracts quite a crowd, to whom the evangelist and his step-son preach the Gospel. The Christians, who have come a long way, now eat the rice they have brought with them, warming



MR. EDWIN ANDREWS.
Sailed October 20th, 1906.



MISS MAUDE MOLER.
Sailed September 17th, 1906.

service is short, with several hymns, then each repeats the Golden Text in turn, after which the Lord's Prayer, and another hymn bring it to a close.

During the service several men and women have joined the congregation and among the latter, one is trying to hide a roll of cloth she has brought to sell on the



MISS E. S. BIRCH.
Sailed September 17th, 1906.

it on the native stove. My girl cook also is preparing my dinner.

In the meantime a church-member comes with a story of wrong and oppression, and asks our help. He is told we do not help in litigation—all we do is to promise to pray. "Shall we pray now?" So we kneel down and commit the case to God "Who will judge the oppressed that the man of the earth may oppress no more."

While I am at dinner some women come in. Why could they not come before? I am hungry. And then the thought comes of a tired, hungry, thirsty Man, at the well of Samaria—the Man of Calvary—and we can almost hear Him say "My meat is to do the will of Him that sent Me, and to finish His work." Oh if we were only filled with His Holy Spirit, we too, would always be ready to do His will. These thoughts fill the next moments with gladness as we tell the women of God's love to sinners.

After dinner, there is another sad tale to hear, of a bright young blacksmith who has taken to gambling. Oh! how I covet Lu-li for the Master! and it seems as if Satan had him in his cruel clutches. Lord, save him.

When all are dispersed there are some quiet hours of

intercession, and we pour into the Master's ear all the tales of sin and sorrow, asking Him to carry the burdens, which are too heavy for us to bear.

In the peace that follows, our thoughts turn to our friends in the Home-lands. What are they doing now? Some are teaching in Sunday schools, some are at church. Perhaps some are praying for us.

"Though sunder'd far, by faith we meet
Around one common mercy-seat."

But the long day is drawing to a close and we prepare for the last meeting, which is one of praise, to which only the Christians and enquirers living near by come, and many of the neighbors join us. The baby organ is a great attraction, and twenty, thirty, or more will stroll in from the inns around—mostly barrow-men on their way to other places. Many of these stand and listen attentively as the Gospel story is told. Surely this is "bread cast upon the waters," and we have the promise "Ye shall find it after many days."

"The day Thou gavest Lord is ended,
The darkness falls at Thy behest
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest."

Native Opium Refuge Work in Shan-si.

BY MR. ALBERT LUTLEY.

THE annual meetings of the Native Opium Refuge Society were held on May 24th to 28th, at their large central refuge at Kong-chuang, eight miles west of Chao-cheng. The society is entirely under native control and management. The two first meetings were devoted to prayer, thanksgiving, and ministry of the Word. Then followed two meetings for reports from the various refuges of work done during the year. Pastor Hsu, the director of the work, led these meetings and before calling on the Secretary and Treasurer to read his report, gave a brief history of the work, referring to the fact that in 1900 the whole work had been wrecked, furniture and property destroyed, medicine and capital all gone, and the work appeared at an end. With the Lord's blessing however, they had been able to reestablish the work the following year and by the spring of 1902, most of their former refuges had been reopened. For two years he had borne the whole responsibility and carried on the work with their help. In the summer of 1903, they had met together in conference at Ping yao, and decided to form themselves into a society, so that the burden of the work might be shared by all. A director, sub-director and committee were then appointed to act for three years. During these three years, about twenty new members have joined the society, several new refuges have been opened, nearly 4000 men and women have passed through the various refuges, and a considerable number both of men and women have been received into the church by baptism; many more are hopeful enquirers who have given up idolatry and professed faith in Christ.

Mr. Lui Kao-cheng who has charge of the central refuge, and is also secretary and treasurer of the society, gave a clear statement of the income and expenditure for the year, of the central refuge, where all medicine is mixed, made into pills, and issued to other refuges.

During the past season there had been twenty-one permanent refuges and thirty-six temporary or movable ones (*i.e.*, refuges opened in towns or villages for longer or shorter periods, from one to six months.)

The number of patients who had passed through the refuges had been 1,262 men, and 167 women, making a total of 1,429. As a result 131 families were reported as having given up idolatry and professed their faith in Christ, and 392 persons were regularly attending worship, many of whom it was believed were sincerely interested in the Gospel, although they had not yet had the courage to take a definite stand and confess their faith in Christ.

The total running expenses of the work for the year including rents, food, firing, and wages, it is estimated were about Mexican \$4,500. Towards this sum \$546.00 were received from friends in the home lands. The remainder was chiefly met by charges made to patients entering the refuges.

Over forty letters gave reports of the work in their respective refuges. Many of these reports were most cheering and encouraging, and represented a large amount of faithful work, in face of many difficulties. A few extracts from these reports are given below.

Hsu-KEO.—Mr. Cheng, who has for many years had

charge of their most northly refuge, and who has been used of God in gathering and building up a healthy self-supporting church at Hsu-keo, was the first to speak. He reported that during the year a temporary refuge had been opened in a new village, where formerly there were no Christians. Twenty men and two women had broken off their opium satisfactorily, and between thirty and forty were attending worship. In the city refuge forty-two had broken off opium and five families had destroyed their idols.

PING-YAO.—Mr. Heo reported that sixty-eight men and six women had broken off in the Ping-yao refuge, and that temporary refuges had been opened in two villages where twenty-five men and two women had broken off. In one of these villages there had been much blessing, a number had become interested in the Gospel, and there were about twenty in that village regularly meeting together for worship. Five families have destroyed their idols.

CHIEH-HSIU.—Mr. Chin said "I know the Chieh-hsiu Refuge has the name of being a prosperous refuge, but it is a name we are not worthy of. Any measure of blessing which has attended our work is due to prayer. During the past season 100 men and thirty women have passed through the refuge. I made careful enquiry before coming down and found that over sixty of these had not gone back to opium, and about thirty are really hopeful of truly turning to the Lord. One of the patients, a former merchant in Shantung, broke off his opium well, believed the Gospel, and is bearing a good testimony in his village. Many of our former patients are diligent in preaching the Gospel at fairs and markets."

HUO-CHOW.—Mr. Wang reported that seventy men and ten women had broken off in the city refuge, and thirty-four in a temporary refuge, making a total of 124. Nine families have put away idols and seventeen are regularly attending worship.

SIAO-KU.—Mr. Wang, who has had the oversight of a temporary refuge in the Fen-hsi hill district, reported that sixty-three had broken off opium, thirteen families had destroyed their idols, thirty persons were attending worship, and six new villages had been opened to the Gospel, as the result of the season's work.

SAN-TEO-WA.—Mr. Fan reported that twenty patients broke off opium at the temporary refuge at San-teo-wa, twelve families destroyed their idols and fifteen are coming to worship.

WEN-HSI.—Mr. Chia said that 101 men and nineteen women had broken off opium during the year at Wen-hsi and many were coming to worship. Among the patients

were several Buddhist priests, who were well-known throughout the district. One of these had given up worshipping idols and professed faith in Christ, and with several others of the patients came four days' journey to attend a Christian Conference at Hung-tung.

KIH-SHAN.—Mr. Cheng reported that thirty-one men and six women had broken off at Kih-shan and many came daily to listen to the Gospel in the street-chapel adjoining the refuge. The people however, were generally still very suspicious and the opposition of relatives and friends was so strong, that few continued to attend worship after leaving the refuge. The work is very hard and discouraging. The Lord has however, opened the hearts of two or three women, one of whom was for many years tormented by a demon. One man also that broke off opium last year at Ho-tsin, has opened a place of worship in his village, eight miles from Kih-shan, and there are about twenty persons meeting there for worship.

Time does not allow of my giving the remainder of

the reports, or any account of the discussions that ensued. The above will suffice to give a general idea of the character of the work. A considerable time was spent in considering the serious financial difficulties of the work.

FINANCIAL DIFFICULTIES

Although exercising great economy and much self-denial they have had great difficulty in meeting the financial requirements of the work, and are seriously

burdened with an accumulated debt.

Large quantities of so-called anti-opium medicines are being sold broadcast throughout the province, and many of the people, in the hope of obtaining deliverance without submitting to the discipline of the refuges and coming under daily Christian instruction, purchase these medicines. The result usually is that they become more hopelessly enslaved to the drug than ever. The sale of these medicines by unscrupulous men, who often represent that their medicine is just the same as that used in the refuges, makes it increasingly difficult for the refuge workers to carry on their work on a self-supporting basis. For in order to induce the people to place themselves under treatment they have in some places had to reduce their charges by one-half, so that the money received does not cover working expenses.

A considerable time was spent in considering the advisability of introducing some industry, so that the refuges might be made largely self-supporting apart from funds received from the patients, and the charges



TRAVELLING BY CART IN NORTH CHINA.



STRAW HUTS OF FLOOD REFUGEES.

to patients so reduced as to induce larger numbers to place themselves under treatment.

Many of the leaders have a little land, and give two and three months in the summer to their farms, and help to support themselves and their families. They have also a farm connected with their central refuge which is a considerable help. It is desired, if possible, to introduce cotton gins, and hand spinning machines, and looms, in districts where cotton can be grown, for the double purpose of making the work self-supporting, and also providing occupation for patients whom they desire to have longer under Christian instruction. It is hoped also in this way to encourage patients to grow cotton instead of opium, and thus remove one great source of temptation from them. They hope that most of the machinery necessary will be made by Christians locally from Japanese patterns and thus save great expense.

If the work can be put on a satisfactory self-supporting basis, the number of refugees might be greatly increased and the usefulness of this much needed work greatly extended, both in this and adjoining provinces.

During the past year letters have come from Chih-li, Shen-si, Kan-suh and Yun-nan, requesting them to extend the work to these places, but they have been unable to consider such an advance through lack of funds.

Pastor Hsu has been again

elected as director, Elder Liu Kao-cheng has been elected sub-director in place of Elder Si, who has been asked by the native church to devote his whole time to visiting and instructing the village churches.

Elders Si and Chia and Deacon Cheng were elected on the committee.

These brethren will greatly value your sympathy and earnest prayers for them and their fellow workers in their difficult and often trying work.

THE OLD ORDER CHANGING.

The new opportunities and how to meet them are absorbing topics these days. So

many reforms are talked of, that people begin to realize the old order of things must be changing. The Shanghai native community have just celebrated the issue of the Edict promising a new constitution to China. Though the promise is a vague one, some think the issue of the Edict is a signal victory for reform, and are jubilant.

The order has gone forth to educate the people up to representative government, so schools will boom as never before. May all this tend to the furtherance of the gospel, for without grace it is difficult to see how China is to be reformed, much less regenerated.—*W. J. Doherty.*



MULE-LITTER STARTING ON A JOURNEY.

This is a common mode of travel in North China. The traveller reclines on the top of his baggage inside the mat covering.

Pioneering Among the Tibetans.

BY MR. J. HUSTON EDGAR.

I HAVE been two years in Eastern Tibet engaged in a kind of forward movement work in this weird quarter of the globe. I have been very much alone in Tibetan homes and can live on the raw barley and vile tea as well as a Tibetan. You may know that Eastern Tibet is as a rule 13,000 feet high. I have been for months at altitudes higher than that, and on two occasions we have toiled over passes about 17,000 feet. In these altitudes men get sick as they would on a raging sea, the pack animals pant in a most painful manner, and even the hardy Tibetan thinks these lone and desolate regions the home of strange and life-destroying demons. Not a blade of grass is seen, a death-like stillness reigns; and above, the great range of snow-clad peaks simply terrify the traveller. On the lower plateaux the land is one immense sward of the rarest grass, sprinkled with flowers of the richest hues. There also are the grim black tents of the nomads; and on the sides of the grassy slopes are the herds of shaggy, grunting oxen. In the summer all is fresh and beautiful, but in the winter the icy winds blowing across the frozen steppes bring death to all that venture unprotected into this inhospitable domain.

The Tibetan is the antithesis of the Chinaman. The latter is the most social man alive; he has his "hwei," his villages, and his cities. Not so the former. His home is either a lone solitary tent or an equally lone castle of stone perched very often on a lonely bleak hillside. Hamlets, towns, markets, or social centres, are the exception, and as a rule a real aversion. The Chinaman is inoffensive, slow and long-suffering; the Tibetan offensive, quick, and ever ready to avenge an insult. Chinese gather round the stranger in crowds; the Tibetan will avoid him at all times. The Chinaman eats his rice and vegetables and will spend his last cash on some

trivial dainty; the Tibetan lives on oats or barley meal, mutton and vile tea. The women of the land of Han are kept as much behind the curtain as possible; in Tibet they do all the work and are very much to the front.

The next thing that strikes a traveller, and is of paramount interest to the missionary, is the status of the priest in the country. This is one of the most appalling circumstances in dealing with the Tibetan race. The land is nominally a dependency of China, and in Lhasa, the capital, are two Chinese statesmen known as Ambans. They remain in this town as viceroys, and have in theory very far-reaching powers, civil and otherwise. But

the real ruler of the people is the quasi divine Dalai Lama who, by means of his priests or lamas, enters into every phase of the Tibetan's life.

This strange and complex system of lamaism has produced first of all the demand for the priest, and he in supplying the demand makes his own terms. Body and soul could not be more enslaved by any system. The lamas cluster together in large lamaseries and live off the poor



BRIDGE AND FERRY OVER THE YELLOW RIVER.

people. These temples have often thousands of the dim lights of Asia. Saints and holy men by profession, they are rogues and reprobates in practice. Families are small in Tibet, but one in every family must be given to the Moloch of Lamaism. The effects are obvious. The population is not improved by such large communities of celibates; nor are the morals. And while a wage earner is taken away from each family an additional burden is added. The way the poor Tibetan is kept orthodox is worthy of a better cause. The Lama is the only schoolmaster in the land. To him all the children are sent, and while still young become imbued with his teaching, and go away with faith in his pretensions. The lama, the child thinks, can tell the thoughts given; reveal the treasures of the earth and the mysteries of the future. He is the only medical adviser; and can relieve the soul

from hell or block its way to Nirvana. He is a god or at least as powerful as the gods. And so men worship him, fear him, and allow him to do as his vile and selfish mind dictates. Like the mythic Upas tree he is blighting and blasting all that goes to make a race free and noble. The few of us who have met them and had to do with them can testify to their power and hatred.

I feel that my own life is bound up in an endeavor to benefit this people. The dangers and hardships of the work I have already tasted. Robbers, sickness, riots, high passes, cold and hunger, all await men who venture

into this land. Men must also often be months alone, and obliged to live on the most imperfect diet. At home and in China there is scant sympathy. But I am assured that this is my work and that there is sympathy with the strong Son of God. My being on the plain is owing to the unsettled state of the country but I have permission from the Consul to go in again when my engagement here is fulfilled. In the meantime I am working hard. I have a church of 130 members and 170 enquirers, and am hoping for fifty new members this year and do not see any reason why they should not be given.

"The Things that are Naught."

BY MISS E. FORSBERG.

WHILE itinerating in the country beyond Loh-ping in June the words "God hath chosen the things that are naught," came to me with a good deal of power. We had heard of some new enquirers in Lin-teo, a village seventeen miles beyond the city of Loh-ping, so in company with a Christian woman and four Christian men, I visited the place. It was a pleasant surprise to find three families, also three women and one man from other homes, worshipping God, meeting together on Sunday, reading what they had learned, singing hymns and praying. The women had learned nine hymns, one or two chapters in Mark and two tracts. Only those who have worked among Chinese women and know how slow they are to learn, can understand our joy in seeing such progress made in less than a year. One family took down their idols and put up the commandments while we were there. We stayed two nights and had a happy, busy time preaching to the crowds. No foreigner had visited the place before, hence the curiosity; but all were very friendly.

The instrument God has used to begin this blessed work is just a poor, illiterate peddler, named Chang, who loves God and has a burning zeal to bring others to know and love Him. He lives up to the light he has and teaches others wherever he goes, and God uses him. He seems to have been given the gift of healing, and he speaks of having visions. Quite a few sick people, some at the point of death, have been raised up through his prayers. It was in this way that the work began in Lin-teo. About a year ago an old man from that place heard Chang preach by the wayside, and believed. Later, the son of a neighbor became very ill. Every heathen rite was tried, but the lad only got worse. The old man advised sending for Chang, which was done. Chang came and prayed for the boy and he recovered. The parents then decided to worship Chang's God. Chang stayed and taught them, others became interested, and they continued to hold Sunday services.

A little while ago the father of the lad mentioned above, felt, as the spring work began, that he really could not keep Sunday, but told all his family to observe it, saying in effect, "You do the religious part, and I will

attend to the secular." But his wife thought that surely half a day was enough and went in the afternoon with her little three year old boy down to the stream to wash clothes. Splash! She looked around and missed her boy and out in the rushing stream she saw a bit of his jacket. The water was waist deep, the current strong, and she a little frail woman. Chinese women dread going into water, but mother love prevailed and she waded in and got her baby out. She said, "I do not know how I did it. Truly God upheld me, for I seemed to be carried along." The little fellow was not hurt, and when asked if he was afraid he pointed upwards and said "Uncle God protected me!" (He had evidently been taught not to use the name of a superior without some title of respect!) This incident made a deep impression on all.

I had several long talks with Chang and feel that he knows God in some ways much better than I do. In other ways one was able to help him, as not being able to read very well, his knowledge of the Bible is very limited. He is very teachable. He once said "There are three things we must not fear—death, shame and hard work." Truly Chang does not fear these. Two years ago, when there was an uprising in Loh-ping, he faced death, and he has borne a good deal of ridicule. He labors diligently for the spread of the Gospel without getting a penny from us for it; in fact, he quite scorns the idea of being *paid* for doing the Lord's work. However, he needs our prayers. He has a violent temper about which he asked prayer. As he is so earnest in working for God, the enemy would like to see him tripped, so please pray for Chang Li-ping. Also please pray that we may be able to begin settled work in the city of Loh-ping. There are several enquirers, and we believe many others would come. Our difficulty is lack of workers. We could begin work there if we had either one more foreign worker or a trustworthy native.

"Millions of unconverted heathen have passed into eternity, to most of whom the Gospel was never preached at all. All were entitled to it; to all Christ commanded that it should be preached. What shall we say to the Master when He asks us about them?"—*J. Hudson Taylor.*

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

SEPTEMBER 7.—A few days ago, as you may have learned from the home papers, an imperial decree of great importance was issued. Constitutional government in a few years' time is promised. Meanwhile the present administrative system is to be reformed, and the minds of the people prepared for the new regime. Tuan Fang, who as Governor of Shen-si, you will remember, gave protection to many of our missionaries in 1900 has been appointed Viceroy of Nan-king, with a view to the inauguration of the proposed changes. In commencing his herculean task this official will, I am sure, have the sympathy of all well-wishers of China.

I am glad to be able to report that peace and quietness prevail throughout the empire, and that in the provinces generally harvest prospects continue bright, though from Ho-nan news of disastrous floods has been received. In the region of Kai-feng Fu and Tai-kang the country has been inundated, the water in many places lying a few feet deep, making it necessary to use boats to reach destinations formerly accessible by road. Thirty-five miles west of Kai-feng Fu whole villages have been swept away, and the crops have been ruined, involving much suffering to the people.

In the northern part of the province of Kiang-su, too, there have been floods, causing much loss and distress.

The great heat is now over, and the autumnal touch, which has recently been perceptible in the atmosphere, has been very grateful after the enervating summer we have had. There is cause for thanksgiving to God that the health of the Mission has been, on the whole, good, this year. A considerable number of our workers have been able to have a longer or shorter change at one or other of our local or central sanatoria, and they are now returning to their stations refreshed and strengthened to meet the demands of the work of the autumn and winter.

At Chi-kong-shan, the local sanatorium of Ho-nan, a conference for the deepening of spiritual life was held some time ago. The meetings, which were attended by all the missionaries of other societies on the mountain at the time, proved to be seasons of blessing.

Miss Romcke, whose illness I announ-

ced in my last letter, is now convalescing at Yang-chow, and it is hoped that she will soon be strong enough to be removed to Chin-kiang. Mr. Doherty, I am glad to say, has now recovered from his attack of dysentery.

Mr. Owen, at Chang-teh, Hu-nan, is reported as convalescing from a serious choleraic attack, which left him very weak.

Since the date of my last letter, forty-three baptisms have been announced, seven of which took place in Lan-chow, Kan-suh.

Mr. T. A. S. Robinson, in writing of the dispiriting condition of the work in Cheo-chih, Shen-si, on behalf of which he asks for prayer, mentions that at a village five miles distant, a country woman recently produced a brass idol and handed it to him and Mrs. Robinson, saying: "Take it; I do not believe any more in these things." During the 6th moon religious festival about 1,000 women, who were visiting the city temple, came to the Mission House to see Mrs. Robinson and to hear the Gospel from her.

Mr. F. C. H. Dreyer writes of a special evangelistic effort put forth in Lu-an, Shan-si. Every morning at 5.30 an hour's devotional meeting was held, when earnest prayers were offered to God for blessing on the preaching of the Gospel. At 9.30 all the Chinese brethren were called together again, and were divided into groups of from three to five speakers. Having been provided with Scripture portions and tracts they proceeded to different sections of the city. At three o'clock in the afternoon and eight o'clock in the evening the same order was followed. Thus, morning, noon and night, as many as ten parties with over 40 speakers went forth to preach the Word of Life. This effort naturally created a stir amongst the people, many of whom remarked that the Church seemed to have taken possession of the city. It is estimated that not less than 15,000 of the inhabitants heard more or less of the Gospel during the three days of the campaign. At 11.30 p.m. on the last day, the crowd of listeners were loth to leave, though three theatrical entertainments were in progress near by. The Chinese Christians were greatly encouraged with the result of their work.

Mr. H. Lyons asks for prayer on behalf of a Christian who has fallen into one of Satan's snares. In days gone by he was a leader in the Church, and was a worker

who was much used of God in the Ping-yang district, Shan-si.

Mr. H. J. Mason reports good audiences at Kin-tsi-kuan. Many of the people are sufficiently interested in the Gospel to attend the services in spite of drenching rain.

Mrs. Soderstrom, who spent nine weeks recently visiting the out-stations and country places in the neighborhood of Chou-chia-kou, Ho-nan, on returning to the central station wrote saying much of God's care had been experienced, and much of His blessing and help received in meeting and dealing with those who are still young in the faith. Our sister was accompanied by a colporteur who sold many books, and had excellent opportunities for preaching the Gospel.

Miss M. J. Williams reports the death of the oldest Christian in the province of Si-chuen. He was converted at Han-chong, Shen-si, many years ago, and had for a long time served God at different stations in the eastern Si-chuen district. Our sister writes that he had a deep insight into the things of God and was a ripe Christian. The Lord gave him a peaceful homegoing, which has made a profound impression upon many within the circle of his acquaintance, as to the reality of the Gospel he believed.

Miss F. M. Williams writes that when Bishop Cassels was recently visiting Sien-tsi, eastern Si-chuen, the converts met him four miles away, and presented him with a sum of money for the diocesan evangelistic fund, instead of spending it on crackers to welcome him, as is customary amongst the Chinese.

Mr. W. J. Embury writes that the work at Tai-ji Fu, Yun-nan, has become more encouraging since the advent of Mrs. H. McLean. The congregations have been increased, and greater interest has been manifested. The merchants seem difficult to reach, but the student class and the common people show readiness to listen to the Gospel.

Mr. A. G. Nicholls has commenced itinerant work in the district of Wu-ting in the same province, with a view to reaching the Miao, an aboriginal tribe who have recently in the Chao-tong district in Yun-nan, as also in the district of An-shun, Kwei-chau, shown great readiness to receive the Gospel. In taking up this important work, Mr. Nicholls will, I am sure, have a special place in your prayers.

SEPTEMBER 28.—You will have been grieved to receive the sad news of the accidental drowning of Mr. H. W. Sparks in the Chefoo harbor on the 8th instant, full particulars of which have been sent to all our home centres. Now I am under the sorrowful necessity of announcing the loss of a further valued worker, namely, Mrs. C. J. Jensen, of the Scandinavian China Alliance, who died of puerperal fever at Kien-cheo, Shen-si, on the 18th August. Mr. Jensen, whose infant daughter predeceased his wife by three days, will, I know, have your sympathy and prayers in his double bereavement.

You will learn with interest that the Imperial Government has now determined to deal with the question of opium, which it acknowledges is ruining the people morally and physically, and is impoverishing the country. The people are urged to "stop the pernicious habit," and "pluck out the cancer which is eating deep into their bodies." The throne has decreed that a limit of ten years be given from the 20th September to entirely get rid of the ban of opium smoking, and the Council of State Affairs is commanded to consider measures for the future strict prohibition of the habit and the cultivation of the poppy plant throughout the Empire.

We are informed that the magistrate of Tso-uin, whose recent culpable negligence in connection with the Boxer activity in the Seh-ping prefecture, North Shan-si, nearly resulted in the massacre of our Swedish friends in this city, has been dismissed from office. Everything is now reported as peaceful in the disturbed district, and the people, who are regaining confidence, are again attending the services.

Mr. Stevenson has visited Yang-chow since I last wrote to you, and he has made the following designations: Miss H. Baxter to Kuei-ki, Kiang-si; Miss M. Biggam to Ning-hai, Cheh-kiang; Miss J. E. McH. Macdonald and Miss I. Smith to Luh-an, Gan-huei; Miss A. M. Munson to Ho-tsin; and Miss M. Romcke, it is hoped, to Chieh-hsiu, Shan-si. The locations of Miss M. Pearson and Miss J. Sargeant have not yet been fully determined.

I am glad to report that Miss H. L. Thomas has returned from Kuling. Though she has not yet fully regained strength and tone, she is able to do a little work in the office, which relieves the pressure here somewhat.

Miss Lucy Smith is, I am sorry to say, in a very unsatisfactory state of health.

Mrs. Loosley's health, I regret to have to tell you, does not appear to improve. It is hoped, however, that with the cool autumn weather she will become stronger.

Miss Saltmarsh has been ill at Hankow since her return from Kuling, but I am glad to be able to report her convalescence.

On the 2nd October Mr. and Mrs. Hayward sail for England on furlough by the P. & O. S.S. "Oceanic," taking with them their eldest boy and their two younger children. There also accompany them two of Dr. Parry's sons who have finished their education at Chefoo.

Mr. W. A. McRoberts recently had a very narrow escape from drowning. On his way back from a journey in the country, he had to cross a bridge which, owing to the swollen condition of the river, was covered with water. Not noticing that one of the stone slabs of which it was composed had been removed, he stepped into about ten or twelve feet of rushing water. When about to lose consciousness, after having sunk twice, he grasped a branch of a tree, and held on to it until rescued by some coolies who went to his assistance. Thus God graciously spared us the sorrow of another drowning fatality.

The continuance of the drought in the district of Yun-nan Fu, to which I alluded in a previous letter, has given much cause for anxiety. Mr. Graham, writing on August 4th, reports that thousands of fields had not been planted, and in some places where the water was sufficient to admit of planting, the young rice was being dried up. The price of rice had risen so high that, for a time, there was danger of a serious riot. Just at the crisis, however, God graciously sent copious rain, and the harvest prospects having in consequence brightened, the minds of the people became quiet.

I have not much news of special importance about the progress of the work to give you in this letter; but a few gleanings from the correspondence of our workers will, I think, be of interest to you.

Mr. Ernest Taylor reports that another family in the city of Sih-cheo have put away their idols, and that three families have done so in the village of Keh-cheng.

Mr. H. G. Thompson, who recently spent nine weeks in the country around Shu-ting, Si-chuen, reports that amongst the enquirers and others whom he met, he found that they had, in many instances, first heard the Gospel at Dr. Wilson's hospital in the city.

Miss Gough, writing from Pa-cheo, says: "As regards the city work, although there is nothing startling to report, the Lord's hand is upon our people, and many

are in the furnace of affliction. We pray that it may be for their purification and preparation for an outpouring of the Holy Spirit, for which we are daily praying.

Mr. J. H. Edgar, who has been spending a considerable time visiting and ministering to the people in the out-stations of Chentu, in the same province, writes that at Hua-chiao-tsi, there is a peculiarly strong movement, resulting in over one hundred enquirers who have studied Christian doctrine thoroughly.

In the general progress of the work throughout the empire there is continued cause for encouragement. Many of our workers are looking forward to a considerable ingathering in the coming months. With the advance being made the need of prayer for wisdom is increased.

Monthly Notes.

DEPARTURES.

October 20th, from San Francisco, Mr. H. E. V. Andrews, for Shanghai.

October 30th, from Vancouver, Mr. and Mrs. D. E. Hoste, and two children, and Miss A. M. Gray, for Shanghai.

DEATHS.

August 15th, at Kien-cheo, Alice Johanna Amalia, infant daughter of Mr. and Mrs. C. J. Jensen.

August 18th, at Kien-cheo, Mrs. C. J. Jensen, from puerperal fever.

September 8th, at Chefoo, Mr. H. W. Sparks, from accidental drowning.

Recent Baptisms.

SHEN-SI—	
Si-hsiang out-stations	31
SHAN-SI—	
Sa-la-tsi and out-station	15
Huen-uen and out-station	19
Yu-u	11
CHIH-LI—	
Hwai-luh out-stations	19
SHAN-TONG—	
Chefoo	1
HO-NAN—	
Chen-chow Fu	11
SI-CHUEN—	
Shuen-king	4
Wan-hsien out-station	3
Chen-tu out-station	8
Ing-shan	11
KWEI-CHAU—	
Tsen-i Fu	2
KIANG-SI—	
Iong-sin	3
Kan-chow Fu and out-station	12
CHEH-KIANG—	
Wen-chow out-stations	8
Sung-yang and out-station	11

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Previously reported.....1,182

Editorial Notes.

A NEW edition of the "Retrospect" is being prepared for us in England, and we hope this will lead to an increased interest in the reading and circulation of this remarkable book. Friends will remember that the "Retrospect" is an account, in Mr. Taylor's own words, of his conversion, early life, and first experiences in China. Few books have excelled this one in striking interest and in the illustration of deep spiritual truths. The new edition will be put up in two forms, with paper covers, and with board covers. Orders for these may be sent in at any time, and will be filled as soon as the book is received from the press.

The friends of Dr. and Mrs. Howard Taylor will be interested to learn that they are being prospered in their work of writing the life of their father, the Rev. J. Hudson Taylor. Dr. and Mrs. Taylor spent some months in England, in gathering new material for the Life, and in writing the earlier chapters of it. They are now in Switzerland, continuing their important and difficult service. It will be the spring of next year before the Life is completed and ready for sale. Meanwhile, we trust many friends will help Dr. and Mrs. Taylor by praying frequently and earnestly for them. It is our hope that the influence of the life of Mr. Taylor will be greatly prolonged and extended by this forthcoming Memorial, to the edification of many Christians in all parts of the world.

A recent copy of "Monthly Notes"—a Mission paper published at Shanghai, for circulation among the C.I.M. missionaries—contained a Supplement, giving the names and ages of all the children of the Mission, under the age of eighteen. There are in the Mission, four hundred and forty-six married persons, and twenty widows. These have had committed to them by the Lord, for care and teaching, five hundred and seven children, two hundred and seventy-four of whom are boys, and two hundred and thirty-three of whom are girls. May we not ask that much prayer may be offered for all of these children. If they are converted, and finally led to China, they may become, because of their early acquaintance with the Chinese, peculiarly capable and efficient missionaries among those people. Will not our friends, therefore, ask that God may remember them in peculiar mercy, and that their lives may be greatly blessed, and eventually greatly used of Him.

Mr. and Mrs. Hoste, while in this country, visited a number of important centres, including our Mission centres of Philadelphia and Toronto. Mr. Hoste, also, on his journey to the coast, visited our sub-centre at London, Ontario. At all these places, our friends were a great blessing, both in the meetings held, and in the personal contact had with individuals. Mr. and Mrs. Hoste, their two children, and Miss Gray, sailed from Vancouver upon October thirtieth. They are proceeding, by the usual route, to Shanghai, where they are due about the sixteenth of the present month. We trust that our friends will often be remembered before God, in praise and in prayer.

During Mr. Hoste's visit here, he conferred at length with the leaders of the Mission, at Philadelphia and Toronto, concerning the development of the work. As a result, our brother has been much encouraged at the outlook, and he feels

that there is much to encourage us in our service for China. His chief impression is to the effect that we need, in order to enlarge our service, more prayer, and more deputation work; more prayer upon the part of those who are directly connected with the Mission and on the part of those who sympathize with it, and more deputation work by such members of the Mission as may be rightfully spared from their labors in China. As touching the deputation work, it will be for us, under God, to bring it to pass; but as touching prayer on the part of our sympathizers, we must appeal to them to take upon their hearts a new burden of intercession in China's behalf. Will not our friends consider the mention of this need as a solemn appeal to them, and will they not pray for us as never before.

China is continuing to awake from her sleep of the ages, and is responding rapidly to the demands of its best officials and advisors for much needed reforms. Edict follows edict, some wise and some unwise, but all looking toward a breaking forth from old bondage into new liberty. Much that is ordered by the Throne becomes inoperative as soon as it is promulgated law; but the very fact that the law is promulgated goes to form a public sentiment which will eventually make radical changes possible. The most surprising and interesting thing about the edicts is that some of them are looking toward the acknowledgment of the value of Christianity. For instance, the Government has recognized Sunday as a rest day; and again, a leading viceroy has ordered that the New Testament should be studied alongside of the Confucian classics. We must not be deceived; this is not Christianity. Nevertheless it is making possible the free and full proclamation of Christianity, and for this we may be devoutly thankful. This is a day of unlimited opportunity in China. Let us pray and serve therefore, as never before.

"The Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God." (Acts 26: 17, 18. R.V.) The vision of Paul on his way to Damascus was two-fold; first, of Christ in the glory, and second—through Christ's words to him—of men upon earth. The above words present the vital point of his vision of the Gentile nations upon earth; that is, of the heathen of his day. Three spiritual facts, in this vision of the heathen, are to be noted: they were blind, they were in darkness, and they were in Satan's power. This means that they had no true spiritual sight, there was no saving outward light, and they were the slaves of sin. What worse plight could be imagined? Self-help was impossible; help from their heathen religions was not to be hoped for; and they were thus passing from one degree of sin's bondage to another. And this is Christ's view of heathenism to-day, for, though times have changed, spiritual conditions have not changed. If, therefore, there is one thing needed above another by the Church it is this, that she may come to have Paul's vision, not only of Christ, but also of men. With such a vision before her, with the consciousness of the world's lost condition pressing upon her, surely, she would be roused into activity of prayer and service. Dear reader, have you had this vision? If you have, is it anything to you that millions of your fellow men are blind, grope in darkness, and are slaves of Satan and sin? May God illumine our eyes that we may see, and then energize our lives that we may do!

CHINA'S MILLIONS

John's Tests of True Spirituality.

ADDRESS BY C. I. SCOFIELD.

TWO epistles are notable for the severity of their tests of Christian profession, James and First John. James is concerned with the reality of the professor's faith, John with the reality of any pretensions which he may set up to spirituality of life. The key phrase of James is "yea, a man may say;" the key phrase of this aspect of First John is, "if we say," or, "he that saith." Profession is easy, but false profession is supremely dangerous. The man who is living in sin and unbelief and knows it is fairly open to the Gospel appeal, but the man who in self-deception answers the Gospel appeal by saying, "But I am a Christian," is in the most dangerous place conceivable.

So, if one be indeed a Christian, there is always the grave danger of living in mere positional truth on the one hand, or of assuming a false spirituality on the other. In the first case one would resemble a noble who should exalt his mere patent of nobility while living most ignobly. In the second case one falls into the snare of spiritual pride based on some supposed experience or attainment.

James exposes a false or mistaken profession of faith; John a spurious spirituality. This exposure John effects by seven tests, applied to profession. We are now to look at these.

The first of these tests applies to the profession of

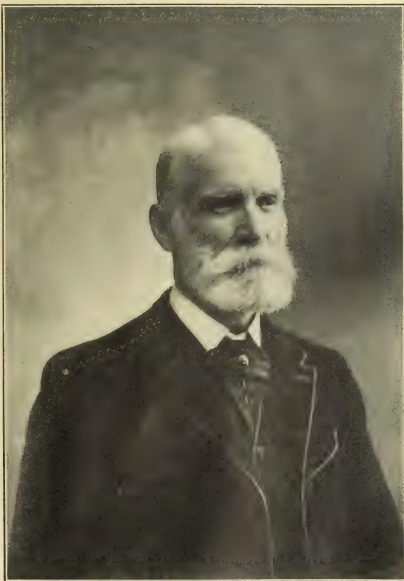
fellowship with God: "If we say that we have fellowship with Him." And the test is severe but simple. To such a profession he says, in effect, "Where do you walk?" The "walk" is

the daily life. Now, says John, there are two places and but two, where a believer may walk—darkness and light. Light is *what* God is, and *where* God is: "in Him is no darkness at all." Observe, it is not now *how* we walk, but *where* we walk. David, in the fifty-first Psalm, all broken and crushed with the sense of his sin, is in the very whitest of the light, for he is saying: "Have mercy upon me, O God." He is saying: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." He is saying, "Against Thee, Thee only have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest." In the light, though, his whole talk is of his sins.

Now see a man in darkness—a good, moral man, too; and a believer in God: "The Pharisee stood and prayed thus with himself: God, I thank Thee that I am not as other men." That

man, in the very act of prayer, is in thick darkness.

1. To walk in the light is not to walk sinlessly, but it is to bring the sin instantly to God. It is not to serve perfectly, but it is to bring the imperfection



MR. HENRY O'BRIEN, K.C., TORONTO, ONT.

Member of the North American Council of the China Inland Mission.

to Him. It is to live the daily life in His presence. Now if we say that we have fellowship with Him and have two lives, a religious life for Him, and a secular life for ourselves, we walk in darkness, and our profession of fellowship is a lie, John says.

2. John's second test strikes down at one blow the most subtle of the errors into which men have fallen concerning this most vital subject of holiness—the notion that by regeneration, or by “the baptism with the Spirit,” or by the “baptism with fire,” or some other experience, the old Adamic nature has been eradicated, so that such an one no longer has sin as an indwelling fact.

As to this John's word is clear: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

Note carefully, John does not say that those who make that profession are not *saved*; what he says is that they are deceived, because they are not judging the matter by revealed truth, but by some supposed experience or feeling. The underlying rule here is one which if duly heeded will save the child of God from every excess of fanaticism. It is: Judge experience by the Word, not the Word by experience. “For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

No, beloved, the old nature, unchanged and unchangeable, is within; all victory lies in the recognition of that fact, and then in self-distrustful resort to the provision of grace for that fact—the indwelling Spirit. So long as we walk in the Spirit we do not “fulfil the lusts of the flesh.” “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other: so that ye may not do the things that ye would,” Gal. 5:17. How subversive of this constant watchfulness, how sure to end (as all experience shows) in humiliating defeat, is the notion that the flesh has been eradicated!

3. And as closely connected with that error is the one to which John opposes his third test—the error of sinless perfection in the flesh.

“If we say that we have not sinned.” Mark well, this message is to the little children of the Father: we have not here a word to the self-righteous sinner, but to the presumptuous child of God. And it is not, “If we say that we have not sinned in the past;” it is a present word; a word for us every moment of our lives; “If we say”—right in the midst of our best prayer, of our purest aspiration, “that we have not sinned”—what? “we make Him a liar!” Are we ready for that? Do we want to do that?

But how can a little child of the Father possibly find himself in such a case? For the old reason—inattention to the Word: “His word is not in us” when we say such things.

For His word is uncompromising about sins. His grace has made a way of forgiveness and cleansing for confessing children who sin, but that Word will never permit us to lower the standard as to what sin is. Have we forgotten that an offering was provided for “the iniquity of the children of Israel in their holy

things?” Have we forgotten that the very heavens are not clean in His eyes? No, we need this humbling word, this searching test.

4. The fourth test applies to profession of a different kind—the claim to intimate acquaintanceship with God. “He that saith, I know Him.”

Bear with a cautionary word. Knowing about God is one thing; knowing God is quite another. Job's confession illustrates this: “I have heard of Thee by the hearing of the ears,” and upon that hearing there had come to Job a true faith; a faith which had withstood tremendous shocks. Well, we all begin there. Our saving faith is based on testimony. But Job goes on: “but now mine eye seeth Thee.” A very different matter. Are we, then, to remain content with a hearsay knowledge of God? By no means. Our Lord tells us in the 17th of John that the ultimate end of the gift of eternal life is that we may know Him. He is our Father, and how can our hearts rest satisfied with anything short of that personal knowledge of Him of which John is speaking? John's test of spirituality at this point is not to discourage a true knowledge of God, but to expose a false assumption of such knowledge. What is that test? “He that saith, I know Him, and keepeth not His commandments, is a liar.”

Does John mean to put us back under law? Not at all; he speaks in his characteristic way, meaning, He who is living outside the known will of God, and says, “I know God,” is a liar. It is not sinless obedience, but it surely is a heart set to live in the known will of God. Such an one will have many a failure, but he keeps on, though often stumbling. The needle in the compass is often deflected by the influences about it, but it trembles and is unquiet till it resumes its steady alignment with the object of its devotion. Now a life so aligned to the will of God is in the way to know God. It is not an arbitrary requirement: in no other way, to no other man can God reveal Himself. Paul's prayer for the Colossians runs along that road: “That ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding,” is the first petition, and that leads on to “increasing in the knowledge of God.”

5. John's fifth test of the profession of spirituality of life also applies to the walk: “He that saith he abideth in Him, ought himself also to walk, even as He walked.”

Now this seems most discouraging—at least upon a superficial view. But what is it to “abide” in Him? Many earnest souls have had much distress of soul just here. They have been told that to abide in Him means to be always occupied with Him. Now I make bold to say that this is an unattainable counsel of perfection. We are in the world, and however sedulous we may be to keep the world out of us, we are charged with engrossing duties calling for the utmost concentration of mind, heart and hand. We cannot be in constant, conscious occupation with Him. I do not so understand that great word.

Think for a moment of that other phrase “in Him.” What does that mean? As you know, Ephesians explains that. “In Christ Jesus” is the sphere of the Christian's life. That is where grace has put him. We have not to concern ourselves

about getting that place, we are there. Now what is abiding in Him? Why, just having nothing apart from Him. It is to live in the sphere of the things which interest Christ, and to bring Him into the sphere of all our necessary occupations, joys, innocent pleasures down here. It is to have no business in which He is not senior partner, no wedding feast or other feast in which He is not chief guest, no failures which are not brought to Him for forgiveness and cleansing.

What then is John's test of such a life? It will be, in degree, though not as perfectly, a walk even as He walked. It will lead along the same road; it will encounter the same trials, enlist the same sympathies, be after the model of His walk.

Apply the test. It is easy, if humbling.

6. How we all fall down before this sixth test! "He that saith he is in the light and hateth his brother, is in darkness even until now." God is love, just as surely as God is light. The light and the love are one. How impossible, then, to walk with God—for that is the walk in the light—and to have hatred for one of the other little children! Remember, John speaks in an absolute way of these things. It is not what we may call our feeling for our brother—"dislike," or "instinctive aversion," or "annoyance." John has one name for these insincere evasions, "hate." That is John's word.

Think of this. Is there some brother against whom we have taken up a breath of accusation which we have whispered about to his detriment? Is there a brother whose ways annoy us so that we avoid him? Is there a brother whose habits, though within his liberty in Christ Jesus, do not happen to be the habits in which we have been more narrowly reared, and against which we whisper? Oh, brethren, till we are cleansed in the laver, till our feet have been in His blessed hand, let us not prate of walking in the light. And surely there is a word here for us preachers. The world, our own brethren, may not know that there is the black drop in our hearts as we preach our "deeper" or "higher" life doctrine, but God the Spirit knows it, and our testimony sears the consciences we would fain reach, and we are in His eyes empty frauds.

7. And so we come to John's final test: "If a man say I love God and hateth his brother, he is a liar."

"Love" with John is more than a sentiment, more than a feeling; it is a principle which moves the hand and opens the purse. If I am not my brother's keeper; if I am not, in the measure of my power, my brother's providence—wisdom for his folly; a hiding-place for his shame; open-handed for his need; wet-eyed for his sorrow; glad in his joy—oh, then, let me at least spare him the insincerity of my profession; "I love God."—*Our Hope.*

Quarterly Report from the Yun-nan Province.

BY REV. J. MCCARTHY.

WE are still looking for, and expecting, the full answers to the many prayers that are being offered for the Lord's blessing on His work in this province. Indications there are, in some quarters, of a movement among the dry bones, and the breath of the Spirit alone seems needed to cause life and activity. Workers are conscious of strong and persistent opposition on the part of those spiritual powers against whom the fight is carried on, but as we think of Calvary, and listen to the precious promises of God, we cannot doubt that the Prince of life and light will be more than conqueror. Even here He shall see of the travail of His soul and shall be satisfied. So we still hold on, by grace, to that word upon which He has caused us to hope, "In due season we shall reap if we faint not."

TA-LI FU.—The continued larger attendances at the services, and the open doors for the visitation of families in this centre is matter for thankfulness. Almost every day, at one house or the other, men and women are coming to hear the simple Gospel message, and some seem to be at least deeply interested, and come frequently. In addition to those who have been coming regularly for some time, another man, who for years has heard the truth, has taken what seems a very decided step, in cutting up and burning an ancestral tablet, "feeling," he said, "that I have no more use for such things." Many, of course, have gone as far as this, and yet never really seemed to have gone the length of trusting in the Savior;

but this friend seems not ashamed, before a number of his young friends, in a manner to confess the Lord Jesus. There are a number of very regular attendants at the Sunday services, and there is an evident atmosphere of awakened interest which is very encouraging to those who have been working and praying to see such results.

A special week of Bible study has been arranged for those who may be called enquirers, and much blessing is expected as the result. Nothing better can be done for those who have been awakened to think of the things of God, than to help them in the study of His Word.

A systematic visitation of all the streets of the city, and also of all the villages on the Ta-li plain has been begun, and with the Lord's blessing is likely to result in much good. Of course much of this kind of work has been done in the past, but the idea is to try to visit all systematically.

Mrs. McLean has much enjoyed visiting a girl's school of some fifty pupils. The principal—a Chinese lady—invited her to go and speak to the girls. Many of these girls have been to the Mission House. They have no school on Sunday, and so some of those young women, at times, attend the services, and might all do so if they wished. It seems a special opening among young women who are likely to be more intelligent than the women who are usually accessible.

The medical work is valued by the people, and twice a week good numbers come to Dr. Clark at the dispensary

for medical treatment. We feel that there is much need for increased and hopeful prayerfulness for the work at this station.

BHAMO.—We are thankful that Mr. and Mrs. Selkirk have been kept in a fair measure of health during the trying wet season. With the hospitals so full that many cases could not be admitted, and so much sickness all around among the natives, it is a matter of thankfulness that health has been maintained, and that strength has been given to do the work that may be done during this season.

The native helper, Li, and his wife have both suffered from the fever so common among the natives at this time of the year. They have been preserved from any serious illness however, and the usual meetings have been continued, though the numbers attending have not been large. There have not been so many openings as usual among the English soldiers either, and less interest manifested than among the men who were formerly in the station, but their meetings have been continued. By the time this letter will reach friends the mule-drivers and others from Yun-nan will be again in Bhamo. We would ask for a special remembrance in prayer for the efforts that will be made to reach and influence them for good.

YUN-NAN FU.—We are glad to hear from Mr. O. Stevenson that the daily preachings in his street-chapel are well attended. He has had several young men attending pretty regularly. Some of them have now left the city, but there are still a couple who seem to be really influenced by the truth that they have heard, and he is hoping that they may not only be led to real faith in the Lord Jesus, but be made a blessing in their neighborhoods when they return home. Mr. Stevenson specially mentions the need for earnest prayer, as there is a good deal of opposition to the truth, on the part of many. The old members are still far from God, and are, of course, no help in the work.

The work at the south gate house is carried on by Mr. Graham and Mr. Porteous. The few members there still give time on Sunday to street preaching, and help in the chapel, and the attendance at the meetings is encouraging. A few men attend regularly, but there is no really deep

movement among the people. The high price of food, and the fear of a poor, or late harvest, occupies the attention of the people very much indeed. The lack of rain, at a time when it is usual and so much needed, all tends to disturb the minds of the populace so that it is difficult to get them interested in more spiritual concerns. All this points to the need of continued remembrance in prayer. Nothing better can be done for the people who can be reached, than to let them know the Gospel of God's Grace—that which is God's power to the salvation of all those who believe. So we would keep on thus to "the finish."

PING-I HSIEN.—The alterations and improvements in

this station are nearly finished. In addition to a preaching place on the main street, the house on the recently acquired property has been re-arranged and raised up considerably, so that we have now a larger chapel for worship-rooms, for classes for men and women, which were needed, and a room for taking in patients who desire to be helped to give up opium-smoking, and three rooms up-stairs for the workers that we hope may be sent some time in the future.

The usual meetings have been held during the quarter, and there have generally been good attendances of both men and women at the Sunday services. Several of the surrounding market towns have been visited, and books sold and tracts distributed. The sales of books on these trips have not been large. Efforts have been made to give the few Christians there some regular Bible study. Quite a goodly

number of the most respectable gentlemen in the city have decided to give up opium smoking, and have desired to be helped by Mr. Hanna. They seem to be finding that opium-smoking will, in the future, really prevent them from getting any official position, and are anxious to get rid of the opium craving as soon as possible. Our hope is, that brought thus under the influence of the Gospel for a time, they may be led to seek help from the Lord Jesus, so as to get rid of the sin altogether. The experience of the past does not lead one to hope for much permanence in such reforms, unless they are led really to trust in the Savior. Of course opium-smoking tends to make its victims careless about everything, and it might

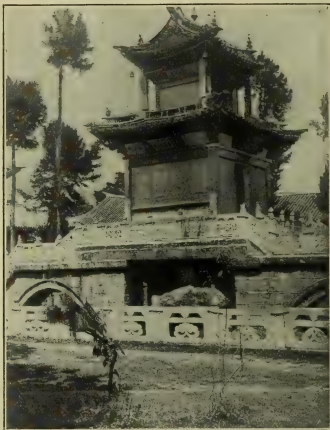


Photo by

[Dr. Clark.

SHRINE OF THE "GODDESS OF MERCY."

A beautiful white marble structure. The large stone underneath is venerated by the people. Inside the curtained doorway above is an image of the "Goddess of Mercy."

facilitate their understanding the Gospel if even for a time they ceased to be under the influence of this pernicious drug.

KUH-TSING FU.—Mr. Allen has been rather encouraged lately to see the interest shown by the people from a few villages some distance from the city, some of whom are coming regularly to the services, or have services in their own villages occasionally. One man has been baptised during this quarter. The numbers hearing the Gospel, especially on the market days, and in the evenings when the street-chapels are opened, are considerable. Still we would greatly desire a much deeper work of the Holy Spirit, and for this we would be glad if friends could continue to unite with us in prayer. Here, as in Yun-nan Fu, there has been a great deal of anxiety because the downfall of rain has been so much less than usual at this time of year. The harvest prospects would be very much brighter if we had some heavy falls of rain at this time. If the rains should be long delayed much of the early promise of a good crop will hardly be fulfilled.

The women's work at the ladies' house, and the visitation of some of the villages outside the city has gone on as usual during the quarter. Miss Simpson has been giving special attention to the instruction of a few women who are anxious to be identified with the Christians, and about whose conversion their seems to be little doubt.

HUA MIAO.—We would be thankful that special prayer should be offered for the work we are hoping may soon be opened up among these aboriginal tribes in this province. We have not yet heard that Mr. Nicholls has really started out to visit the district to which the people have invited him. This is near the city of Un-ting Cheo, three days north from Yun-nan Fu. Mr. Nicholls has been now for some months with Mr. Pollard among the same tribes in the Kwei-chau province, where Mr. Pollard has a large work among them. Mr. Nicholls has been studying their language, and, as able, working among them. He expected to leave with their Miao preachers for the Un-ting Cheo district about this time. This people seem to be prepared by the Lord to receive the Gospel.

Flood and Famine in Kiang-su.

BY REV. A. R. SAUNDERS.

SINCE our last circular letter what has most occupied our prayers and thoughts has been the famine caused by floods in the An-tong district. To enquire into the actual condition of the Christians made a visit to the district necessary during the hottest part of the summer, but we are thankful to say that the good hand of our Father was upon us and we were kept in health.

The distress is very great indeed, and we were glad to be able to take with us sufficient money—contributions from Missionaries and native Christians—to relieve those who were in most pressing need. The crops have all been destroyed, many of the houses been reduced to mere piles of mud, and there will be most acute distress till next June, when the next wheat harvest may be gathered. In one place where the native Christians had themselves built a mud chapel, the river overflowed its banks, and the whole street, with the exception of one better built house, went down. The little mud church was situated in the same court-yard as the deacon's own house, and it was most touching to hear of the solitude of this good man for God's house. When the flood came down upon them this man and his family did all they could to stem the oncoming water but to no purpose, for water though a good servant is a bad master. When he saw that their efforts were of no use he knelt down in the mud and besought the Lord with tears to take all he had but to spare the Church. His own house and the church were destroyed, but his faith in God is unshaken. In some places the water on the main roads was to a man's armpit, and not a few lost their lives in trying to find their way into the city, but we are thankful to say that all the Christians are safe. The tales that were told us were

most heart-rending and it would take pages to tell them, but one or two must be told to give you some idea of the extremities to which some of the heathen are driven at such times.

A family of four set out as refugees for the more populous south of the province, and when they reached the old bed of the Yellow river, just outside the east gate of An-tong, they quarrelled. The husband in a passion threw their little girl into the river and she was never seen again. As he did so he called out to his wife that she was not to feed any girls in famine times. This so enraged the wife that she in a frenzy threw their boy in, and the two went on to beg their way southward, childless.

A young mother was so distressed at the thought of having to leave her home a famine refugee that she took opium to put an end to her suffering, but as soon as she had swallowed the poison she went to her mother-in-law, who was a believer, and handing her child over to her asked her to care for it. The mother-in-law saw at a glance what the young mother had done, and immediately used means to save her life, and was successful.

There will be terrible need till next June at least, and as the constant rains continue up to the time of writing this, it is very doubtful if the people will be able to sow wheat for next year's crop. Robbery is very rife in the district now and will increase as time goes on. By letter just received we learn that one of the Christians' homes has been plundered. We are asking the Lord to send us funds for the succour of the Christians.

We have re-opened the boys' school for another half-year's work, and though the An-tong boys have not been able to come this time, we have six boys. This means an actual increase of four, as those from An-tong will come

next year, and we expect more new scholars then. Up to the present the Lord has graciously supplied all the needed funds, and we are confident that He will still do so.

Since our last letter seven more have been baptized—two at An-tong and five in Yang-chow, at the south gate where Miss Henry and Mrs. Shapleigh

are at work. The old woman in the alms-house close by here continues as bright as her circumstances will allow, and the Lord having graciously heard prayer she is now able to come in quite frequently to learn more of Jesus. A backslider who began to give signs of a change during the special week of prayer for China in May last seems now to have quite turned to the Lord, and having given up his former

employment at Chin-kiang, with a drunken Scotchman, on the railway construction work, has found more desirable employment, and will be able to keep the Lord's Day. He has been out of the Church for nearly five years, and his restoration gives us much hope.

We are glad that we can now ask you to praise God for

having in answer to prayer sent us the money needed to purchase the boat, and we hope during the next month or so to get one. With a boat of our own we will be able to itinerate much more freely than hitherto, and at much less expense to the Mission.

With regard to our staff of native workers you will be

glad to know that we have secured a good teacher for the boys' school, a B.A., who promises well in the new line of education which is now in vogue in China. We also have a young Christian man from An-tong as a pupil teacher, who gives promise of becoming a good teacher by and by. He is the son of a Christian man who died some years ago from famine fever contracted while distributing re-



lief in the straw huts of the famine refugees. We are sending two Christian young men of some promise to Mr. Coulthard's Bible Training School at Kiu-kiang with the hope that they will become efficient evangelists later on. For these young men we bespeak your prayers for we must provide for the future needs of the Church.

"After Many Days."

BY H. J. MUNGEAM, OF GAN-KING, GAN-HUEI.

ON the 25th of June, in company with Mr. Westwood, I paid a visit to our stations south of the river and have but recently returned. A brief account of the work in Tong-shan-hsia, where an ancestral hall was lately placed at our disposal, will probably be of interest. I therefore subjoin a few particulars.

Tong-shan-hsia (below the east mountain) is romantically situated at the foot of, and surrounded by, finely wooded hills, with lofty mountains in the near vicinity whose gentle slopes and noble peaks impress the beholder with their grandeur and beauty. Nature has dispensed her gifts with a lavish hand in these parts, and here, as in many another corner of God's fair earth, "Every aspect pleases. Only man is vile." Tong-shan-hsia is distant some sixty or seventy miles south from Gan-king,

in the heart of a mountainous district. Here, and in the surrounding neighborhood, a work of God has been in progress for some years, much hindered for a considerable time by the unworthy motives of many who sought entrance into the Church. Latterly, however, due largely to Mr. Gray's self-denying labors, the Church has been purified, and the seed sown with much prayer and patience is at last bearing fruit.

The occasion of our visit to this place was the examination and baptism of six candidates for church membership, whose testimonies are given below.

SAVED AT EIGHTY-SIX.

Mrs. Ch'en, a widow, eighty-six years of age, has all her life been an earnest idolater, burning incense to the gods daily. Her son, a devout Christian, fifty-nine years

of age, has been a believer for some years, and latterly became very anxious for his aged mother's salvation, his solicitude for her spiritual welfare often causing him sleepless nights. On the occasion of a recent visit of Miss Reid, of Chih-chow, this woman was led from these long years of heathen darkness into the light of the Gospel. As soon as her son heard of Miss Reid's arrival at this place he at once went off and spent the morning in prayer, pleading that she might be instrumental in leading his mother to the Lord Jesus. To his great joy his prayers were answered.

When asked as to the question of baptism the aged woman signified her earnest desire to follow the Lord in this way. Indeed she was anxious that the administration of the rite should not be delayed, lest she should be called home before she had obeyed the Divine command. Her hope was bright, and apparently without a shadow; she was just waiting for the summons from the King. We gazed upon her worn, wrinkled face, hoary head, and bent form, and could not but magnify the Grace of God, which had plucked this brand from the burning.

"THE PRAYER OF FAITH."

Mrs. Li is a middle-aged widow who had heard the Gospel for some years, but it was not until last year that she really believed. She was brought to decision by an illness. Mr. Gray, who was in the village at the time, prayed for her recovery, and the Lord raised her up. This so impressed her that she forthwith declared herself on the Lord's side, and now desired to confess Him in baptism. We suggested to her that she might be called upon to suffer persecution, but she said that she did not mind what she endured now, even the prospect of passing through death itself would never compel her to leave the great road to heaven.

A SECRET BELIEVER.

Mrs. Lin, a secret believer of some years' standing, had up to this time feared to confess the Lord, but now she desired to publicly avow herself a follower of the Lord Jesus Christ.

"AFTER MANY DAYS."

Li-chi-pao, another hoary-headed candidate, an elderly man of between sixty and seventy years of age, first heard the Gospel some years since, through a visit of Messrs. Cuff and Kearns, of the Brethren's Mission in Kiang-si. The good seed sown in his heart on that occa-

sion had, at last, borne fruit, and he now came forward to ally himself with the people of God. "But supposing you are called upon to pass through persecution," we asked, "what then?" Without hesitation, he replied, "If they kill me it will only mean happiness for me."

THE OBEDIENCE OF LOVE.

Li-chao-ch'i, a bright-faced young man of some twenty odd years, decided for the Lord during one of Mr. Gray's visits. He requested to be baptized in order that he might follow the Savior's command. He was quite certain the Lord Jesus had taken away his sins, and though he had to endure hardness for Christ's sake, "God was greatest," he said, and nothing could withstand Him.

PAGANISM! ROMANISM!

CHRIST!

Li-t'ai Chuang, a middle-aged man, after coming out of heathenism joined the Roman Catholic church, but during a visit of Messrs. Cuff and Kearns he was led from the Scripture to recognize his error and left the Church of Rome. After some years of waiting he now determined to follow the example of our Savior in baptism and join the Church of Christ.

Satisfied with the examination of the candidates, the baptism was arranged to take place the following morning (Sunday) in the river running close by the village.

Sunday broke bright and cloudless, and while the grass was still heavy with dew, we wended our way to the river side. The scene will long live in our memory. Around us the everlasting hills, above us the vault of blue, before us the clear mountain stream, sparkling in the sunlight, the air melodious with the song of birds, and then, what must have been still more melodious in the ears of the Lord, a little company of people singing "Oh, happy day that fixed my choice," and "There is a fountain filled with blood," as one by one the candidates entered the water and were baptized into the name of the Father, Son, and Holy Spirit.

AN AFFECTING SPECTACLE.

It was affecting to watch Mrs. Ch'en, who could scarcely totter, being tenderly assisted by her son, before mentioned. She stood the ordeal remarkably well. Mrs. Lin was also led into the water by her son, an intelligent lad of some fourteen or fifteen years of age, whom we think is also a believer. Mrs. Li's brother, who is one of our church members, stood by his sister's side while she



Photo by]

A CHINESE GARDEN.

[C. Fairclough.

was baptized, and thus they passed through the waters.

Li-t'ai Chuang, who lived some distance off, was unable to be present in the early morning, he was therefore baptized in the same spot at sundown.

At ten o'clock we gathered round the Lord's table to commemorate His dying love, a feast always sweet, but particularly refreshing on this occasion, sitting as we were with those who for the first time drank the "cup of the Lord."

Three other services were held during the day, and

after the last meeting was dispersed some remained to talk until nearly midnight.

Thus ended a memorable day, a precursor, we trust, of many more such days in the future, for there are many enquirers in this district and many who are desirous of entering the church who will be dealt with shortly.

In conclusion, as we meditate upon what God has wrought, and as by faith we realize what He will yet do here, we would afresh heed the exhortation and promise: "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

A Country of Temples.

BY MR. ED. HUNT, OF WEN-CHOW, CHEH-KIANG.

WEN-CHOW is a country of temples. Though its people are poor, often to the point of abject poverty, whether in city or country, idol-shrines abound, and are, except in rare instances, much frequented by pilgrims, and kept in decent repair. From the south bed-rooms of the newer C. I. M. mission-house in the city we can count twenty of them, large and small; and in the country the loveliest sites on the hills are occupied by temples, while on the broad, fertile plains by each canal you see them every *li* or two away from the villages and thick together at each centre of population. In the third month all the main canals are dotted with boat-loads of women in their best clothes, with rosary and incense-basket, going to some favorite shrine. But all the year round temples are well patronized, especially on the first and fifteenth of the month. Some of the temples are built in ranges one behind the other, covering a great area, and contain images by the score from the great clay Buddha, thirty feet or more in height, to subordinate demons or attendants of a few inches. Each cluster of houses in the country will, by contrast, have its tiny shrine, with an image or tablet to the guardian of its

fields; and often a mere hole in the wall or rock or tree will be the reputed haunt of some spirit, who must be pacified or cajoled by daily candles and incense, and periodical feasts of viands and wine—left only long enough to be smelled and then consumed by hungry human beings.

The larger temples are often very elaborate and even beautiful. Their roofs are built in graceful curves, with ornamental eaves and grotesque stucco figures on the ridges, including always a dragon at each end of the main ridge. The doors, ceilings, pillars, and other wood-work are always painted, and often in a very elaborate and costly fashion. A bastard-banyan is often planted in front to attract favorable geomantic influences and to the larger temples a theatrical stage facing the idols is always a necessary ad-



A NORTH CHINA TEMPLE.

junction—nominally for the gods' delectation. At certain local festivals the strolling actors are hired to perform in these from one to three or more days, and the expenses are met by a rate levied on the village or neighborhood. And it is here that persecution of young Christians most often occurs, for, apart from the immorality of almost all the plays and apparently inseparable from an actor's life

in China, the theatricals are always regarded as a part of idol (or ancestral) worship, and the Christian has to become a "passive resister" if prayer and quiet exposit-



A BUDDHIST TEMPLE.

lation with those responsible do not secure him the immunity guaranteed by the treaties with the Western Powers.

Another snare often entangling recent believers in Wen-chow is the very common practice of setting apart land for the support of some temple by the land-owners near. The land is cultivated in turn by a small number of farmers, and after as little as may be has been spent on the temple and an annual feast to the rest of the number, the farmer whose turn it is takes the often considerable balance. The rites of ancestral worship are generally supported and apportioned between the branches of the family on a similar plan, and in either case the Christian has often to choose between surrendering a large accession every few years to his often most exiguous income, or giving up his new-found faith.

This abounding superstition in Wen-chow—and the idolatrous rites in the homes of the people, their utter bondage to knaves who tell fortunes or choose lucky days and sites, and their all-pervading fear of demons cannot be touched on here—would, at first sight seem an insuperable barrier to the Gospel. Yet though it is such in a great degree, the very fact that man, woman, and child have their lives so much regulated and surrounded by fear and propitiation of those who are be-

lieved to be men become spirits capable of doing them infinite good or harm, seems to make them wonderfully open to the Gospel where faith in One higher than the highest means deliverance from their abject fear, and the realization of that life which is life indeed, towards which so many of them are feeling blindly. Anyway, results in these superstitious parts of China are notably greater than in the hard provinces of the Lower Yangtsi, where all but a very few seem to live to eat and drink and get rich only.

Open Doors in Tibet.

"Mr. Sorensen, Mr. Sanders and Mr. Muir have just returned from a month's tour in Tibet. They had a very encouraging time, which shows that Tibet is more open to receive the Gospel message than ever before. Many of the Lamas gave them presents and six hundred Gospels were distributed, besides a lot of tracts. May I ask your prayers for blessing on the precious seed scattered in these dark regions."—*Extract from a letter from Miss M. Nilsson*

Among Aboriginal Tribes.

"A short time ago I had a letter from Chin and Tseng (Evangelists) at Ko-pu, and their account of the work is very cheering. They have been visiting places within thirty miles radius, and report some 1,200 or 1,300 enquirers who are very earnest and desire to be baptized. At Ko-pu from 800 to 1,200 attend the meetings, and numbers come in and stay three or four days, in order to be taught. They also report another tribe as being interested, the 'Heh-i' (black barbarians)."—*Extract from letter from Mr. B. C. Waters.*



TEMPLE AT WEN-CHOW.

A giant camphor tree is growing up through the roof of the temple.

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

October 19, 1906.

On the 13th inst., we were shocked by the receipt of a telegram from Mr. McCarthy, announcing the death of Mrs. John Graham at Yun-nan Fu. Several weeks will elapse before we can receive by letter full particulars concerning the sad circumstances which have removed from our midst another experienced worker. Deep sympathy is felt for the bereaved husband and four motherless children in the great sorrow that has come to them.

On the 29th September we had the pleasure of welcoming back Mr. and Mrs. Hutson and their three children from England, and on the 4th October, two new workers, Messrs. Herbert Edgar Stubbs and Robert Henry Mathews, reached us from Australia. On the 10th October we had the further pleasure of welcoming back Mr. and Mrs. Wilcox and Miss E. L. Bennett from North America, bringing with them two new lady workers, Miss Maude Moler and Miss E. S. Birch. Mr. and Mrs. Wilcox have been designated to Ning-kueh Fu, Gan-huei; but as Mr. Lewis Jones, our Business Manager at Hankow, is ill with typhoid fever, and will not be able to attend to his duties for a considerable time, they have gone to Hankow to give temporary help. Miss Moler has gone forward to the Training Home at Yang-chow, but Miss Birch has remained in Shanghai to give needed stenographic assistance in the office.

On October 5th, Mr. F. Monch and Miss E. Wartmann were united in marriage at Shanghai, and left the same evening for their station in Kiang-si.

Miss K. B. Stayner, whose health I am sorry to have to tell you shows no signs of improvement, sails for Europe to-morrow by the N.D.L.S.S. "Prinz Ludwig." Our sister has been a most capable and faithful worker, and she will be greatly missed in Wenchow, where she has labored for over thirteen years. I would bespeak for her your prayers and sympathy in the trial which the necessity of her leaving the field is to her.

Mrs. F. Traub, whose husband you will remember died a few months ago, will, with her child, sail by the same steamer, for Genoa, en route for Switzerland, where she hopes to remain for a

year or two before resuming work in the interior of China.

Pastor Zantopp, of the Barmen Council, who has been visiting the German China Alliance and other stations in several provinces, will also leave to-morrow by the S.S. "Prinz Ludwig" to return to Germany, where we trust he will be greatly used of God in presenting the needs of China, concerning which he has obtained much information during his sojourn in the country.

Mrs. Stott, who has labored for so many years in the behalf of China is at present in Shanghai, and hopes to start soon on a visit to a number of the Mission stations in the Yang-tsi valley with a view to obtaining fresh information for use in her deputation work on behalf of China in the homelands.

I regret to have to tell you that the condition of the health of both Mr and Mrs. Shindler is very unsatisfactory, and that it has been necessary for Mr. Lutley, their Superintendent, to relieve them of work and responsibility for a time.

I am thankful to be able to report one hundred and eighty-six further baptisms representing thirteen of the fifteen Provinces into which the operations of the Mission extend.

In announcing the baptism of eighteen converts at Han-chong, Shen-si, Mr. G. F. Easton writes: "Most of these additions are the direct fruit of voluntary native effort, and they are largely connected with the new preaching hall opened in the east end of the city by the Chinese and worked by them."

Mr. A. Lutley, who has been attending conferences at seven centres in Shan-si writes that, "In each of them there is much cause for thankfulness, and not a few signs of progress and fruitfulness."

Mr. Carl Anderzen writes cheerfully of the work at Soh-ping, in the same province: five men, the first fruits of his nearly two years labor there, were recently baptized.

Mr. W. B. Milsum reports that the Annual Conference in the Ping-ang district was held in September and that it proved a time of blessing. The presence and power of the Holy Spirit were manifestly felt. On the last day of the Conference, seven men were received into the church by baptism.

Miss Cora Pike, in announcing the baptism of eight men and two women at Chieh-hsiu, writes that one of those who

thus publicly confessed Christ had heard the Gospel for over ten years. He had put away his idols years ago, but in 1900 brought them back again, and until this year his wife, an opium-smoker, had bitterly opposed their removal. His house has now been cleansed from idolatry, and his wife, who has given up her opium, is now greatly changed.

Mr. and Mrs. Joyce have been spending eight or ten days at Yu-chow, a large and important city worked as an out-station from Siang Hsien, Ho-nan. There are ten or more inquirers here. The opening up of work in new districts involves much steady, patient, prayerful effort, and Mr. Joyce asks prayer on behalf of the two Christians who are stationed at Yu-chow, that God will give them much encouragement.

Mrs. Soderstrom, whilst recently visiting Shui-tsai, an out-station of Chachia-kou, in the same province; had a narrow escape from injury. She writes: "After a torrent of rain last Thursday the house collapsed and what would have been a very serious accident was providentially averted. I had just got over the threshold to leave it when the end wall fell outwards. No one was hurt, for which I feel most thankful."

Mr. C. H. Parsons, writing of the work of Kuei Fu, Si-chuen, mentions that there are a few encouraging catechumens.

Mr. G. M. Franck reports that the work in Chen-tu in the same province seems on the whole to be prospering. The attendance on Sundays and Wednesdays being nearly always very good, one hundred and twenty men and women being a fairly correct average.

Mr. A. Granger has re-opened his Bible Training School, and the students are hard at work again, all being eager to get on with their studies.

Mr. Cecil-Smith writes that he recently paid a twenty-two days' visit to three cities in his district, when he and his evangelist were able to preach the Gospel to large numbers on the street and in the market.

Mr. Owen Stevenson reports that he has been making a special effort to reach the people in Yun-nan Fu, holding two open air services daily. His audiences have been good.

Miss Grace Irvin writes that several new inquirers in the district of Iang-k'eo, Kiang-si, have decided to put away idolatry. Two of these, at least, she says, are truly converted.

Mr. T. A. P. Clinton, in reporting the baptism of fifteen men and three women at Chang-teh, Hu-nan, sends an inspiring account of the service at which these converts made public confession of their faith in Christ. Our brother writes: "A deep solemnity pervaded the church when the men arose in a body and answered the twelve questions I usually put to those about to receive baptism."

Several of the converts in the Chang-teh district have been suffering much persecution at the hands of the Romanists, and news of a similar character reaches us from many other parts of the Empire.

Shan-si.

LU-AN.—"At their business meeting on September 1st, the native Church discussed the desirability of opening a street-chapel and placing an evangelist at Tsao-fang, the centre of the district from which we had so many opium patients this spring. I am hoping that this plan may be carried at our next monthly business meeting.

"A plan has also been started to supply eight places with local preachers every Lord's day. It was set going yesterday and the natives have taken it up heartily. It has already set some hard at work preparing their 'subjects,' and in another case it has united a number of villages in their weekly worship. For some of these volunteers it means that aside from giving their time gratuitously they must walk as far as sixty-five miles per trip, though of course ordinarily the distance is much less. The families in each village take turns in entertaining the preachers, on the principle of Gal. 6:6, but the church allows 100 cash (six to eight cents) road expenses per trip to any who are sent more than twenty-six miles. I wonder how many volunteers the average home church could muster under such conditions? Out of a male membership in our church of thirty-two, six are ready to go once a month, and ten will go wherever sent as often as three times a month. We would greatly value prayer for this effort."—*F. C. H. Dreyer.*

Kiang-si.

CHI-AN.—"We arrived home a few weeks ago having all obtained benefit from our six or seven weeks on the mountains. It was a joy to find that all had gone on nicely during our absence. The Chinese workers have done well and seem to be earnestly seeking the glory of God. "Out of seventeen candidates examined in June, we hope to receive and baptize

nine or ten, D.V., next Monday. The Lord anoint them to the service of leading others to Him! I am planning to leave for my autumn journeys in about eight days, and expect to be away about a month.

"All is quiet now in this part of China, though change is in the air. Chinese clothed in Western garments are not uncommon sights, and the sale of foreign things, especially Japanese, is greatly increasing. With it all there is a greater willingness to hear our message and read the Scriptures. The Lord grant wisdom and power as we daily go in and out among these people. The special need now seems to be a need of prayer that God will raise up, from among the Chinese Christians, more men and women filled with an earnest desire—an intense desire—to glorify God in lives of prayer and witnessing."—(*Rev.*) *Wm. Taylor.*

Kwei-chau.

TSEN-I FU.—"We are glad to be able to report that God has given us two additions to the church. Mrs. Han, the widowed daughter of the Wang family, whom I have mentioned before, and Mrs. P'iew, a widow too, were baptized last Friday, and yesterday sat with us in fellowship at the Lord's table. Mrs. Han is about thirty-eight years of age, with one daughter, fifteen years of age. Both mother and daughter are quite clever, the latter quite a student. They are very intelligent and able to reason out things. Being able to read the Word of God for herself, Mrs. Han has made greater progress in the knowledge of it than an ordinary woman might do; but it is not only knowing it, but she is striving to follow its precepts and the Lord has become her guide. She has been helping us on the Lord's Day for some time, by taking the girls' class. Her own two little nieces attend regularly. Her daughter is in my class and is quite a help to the others by her intelligent answers.

"Mrs. Wang, the old mother, comes regularly to our services on the Lord's Day and was quite pleased that her daughter should be baptized. She has, like the rest of the family, unbowed her feet. We believe this dear old lady is truly converted, although she has not asked to enter the church. The Gospel has made a great difference to that household. The second young wife of the only son in the house came over and asked for baptism and gave a clear statement of her faith in Jesus Christ as her Savior. She has a quiet, retiring disposition and

because the third wife is rather more attractive, this one, with the first, have not been in much favor with their husband. She told my sister that she had had nine years of bitterness and used to be fretful and bad tempered and would sit down and moan over her troubles, but since she has heard the Gospel, she has felt so different. She now quietly does her duties and performs many things hard for the flesh, but she now does them patiently and meditates how much the Lord has done for her, and the knowledge that the Lord cares for her is a great comfort. Unfortunately she is no scholar, but she has her hymn book and tries to follow in the singing. My sister in speaking to her reminded her that she must first get her husband's consent to be baptized, and her sister-in-law advised her to wait a while. Please remember this dear little woman's desire when before the Throne of Grace.

"Mrs. P'iew, the other who was baptized, is a widow, a very respectable person, though poor. She engages in a small trade of dry goods, and has many opportunities of witnessing for Jesus, when out on her rounds. She faithfully keeps the Lord's Day and enters heartily into all the services and we have no doubt whatever of her truly being God's child."—(*Miss*) *L. Hastings.*

Monthly Notes.

DEPARTURES.

December 5th, from Vancouver, Mr. E. G. Toyne (returning), Mr. A. Marty (returning), and Mr. Frank Blain, for Shanghai.

BIRTHS.

August 8th, at Fu-shan Hsien, Ping-iang Fu, to Mr. and Mrs. W. Percy Knight, a daughter (Isabel Mary).

August 8th, at Chien-chow, to Mr. and Mrs. C. J. Jensen, a daughter (Alice Johanna Amalia).

August 10th, at Chien-chow, to Mr. and Mrs. C. J. Jensen, a son (Walter Hans Carl).

August 10th, at Chung-king, to Mr. and Mrs. Roger B. Whittlesey, a son (Henry Clark).

August 25th, at Tsin-chow, to Mr. and Mrs. D. A. Gordon Harding, a daughter (May Isalen).

September 17th, at Ningpo, to Mr. and Mrs. W. J. Doherty, a son (Percy John).

DEATHS.

August 15th, at Chien-chow, Alice Johanna Amalia, infant daughter of Mr. and Mrs. C. J. Jensen.

August 18th, at Chien-chow, Mrs. C. J. Jensen, from puerperal fever.

Editorial Notes.

MAY we wish all of our friends a very happy Christmas season? May the "joy of the Lord" be yours, so that true happiness may be your portion! Be assured of our continued, grateful love in Christ, and of our frequent, earnest prayers for each and all.

Mr. Hoste, and those journeying with him, reached Yokohama upon November 12th. They were due to arrive at Shanghai about a week later, and we trust that our friends are now at that place. May we not ask that special prayer be offered for Mr. and Mrs. Hoste as they resume their important service in and for China.

Mr. George Miller, who has been holding meetings in this country for some time past, is now laboring in Winnipeg, Manitoba, where he has had a large number of meetings. Toward the close of December, Mr. Miller expects to proceed to St. Paul and Minneapolis, and later, to Madison, and to hold meetings in all these places. Still later, he hopes to visit Chicago, and to spend the rest of the winter in that city, taking advantage of such openings there, and thereabouts, as interested friends may secure for him. We trust, for the sake of China, that these openings may prove to be many and effective.

We should like to inform our friends in and about New York City, that Dr. and Mrs. Frank A. Keller are residing in that place, for the winter, and that they will be glad to meet and serve any persons who are interested in the Mission. Dr. Keller is pursuing a post-graduate course in medicine, so that he is not able to speak at many meetings, except on Sundays, but Mrs. Keller is more free and will be ready to accept of as many invitations to speak upon the subject of Missions in China as her strength will allow. Dr. and Mrs. Keller are living at "The Montclair," 541 Lexington Avenue, and may be addressed at that place.

Another party has had the privilege of setting forth for China. This is made up of Mr. E. G. Toyne, from England, Mr. A. Marty, returning from furlough in this country, and Mr. F. Blain, going out from Toronto for the first time. These friends sailed from Vancouver upon the 5th instant, and should arrive, if all is well, at Shanghai, in the first week in January. We trust that our brethren will be followed into their work in China with earnest prayers.

Mrs. Grace Stott is taking, at the present time, an extended journey through some of the eastern provinces of China. She has already visited important cities on the Yang-tsi River, and is now proceeding through eastern Kiang-si and Cheh-kiang. Mrs. Stott will hold meetings with the missionaries and natives, and several Bible Schools among the native Christians in stations near her central station of Wen-chow. We beg our friends to pray that our sister may be strengthened for this journeying and service, and greatly blessed and used in it.

We deeply regret to announce that our beloved brother, Mr. J. D. Nasmith, of Toronto, has felt it necessary to retire from the membership of the Mission Council. Mr. Nasmith is not in sympathy with the Mission in its rule of requiring those who serve with it in China to be vaccinated, and hence, it has seemed best to him to retire from official connec-

tion with the work. It is a great sorrow to us, after seventeen years of blessed and fruitful service with our brother, to be obliged thus to be separated from him. We are glad to say, however, that the separation will be outward rather than inward, as our fellowship in Christ will remain unbroken. May God reward His honored servant for all he has been to us these years past, and for all he still is to us.

An account has reached us of a remarkable spiritual movement in western China, among the aboriginal tribes of the province of Kwei-cheo. For several years past, work has been progressing toward and among this interesting people, and now, a great reaping time has come. Recently, in connection with a single series of missionary visitation and examination, over one thousand men and women confessed their faith in Christ and were baptized. These persons were most carefully examined, and their understanding of the Gospel seemed to be clear and sure. It will be right to assume, therefore, that God has begun a new and blessed work of grace among this hitherto unreached people. May the work go on and enlarge, to the saving of a multitude of souls! Let our friends pray earnestly for this. We shall hope to print the account above referred to, in the next number of this paper.

There is to be held, in the spring of next year, at Shanghai, a Mission Conference, in celebration of the one-hundredth anniversary of the establishment of Protestant Missions in China. This promises to be a very important and useful gathering. There will be a large number of missionaries present, not only from China, but also from other eastern countries, and delegates will attend, representing the leading Missionary Societies, from most of the homelands. It is the desire of those most deeply interested, that the Conference will be a time of great spiritual blessing, and that, through it, a new impulse to missionary activity will be given to Christians everywhere. It is not too early to begin to pray for the Conference, and especially, for those who have it in charge and are preparing for it. Let all who read this, take the matter upon their hearts, and offer supplications for this worthy and important object.

"Thanks be unto God for His unspeakable gift." (2 Corinthians 9:15.) It is well for us to remind ourselves at every Christmastide, however many gifts God, through loving friends, may make to us, that none of these is His best gift. It is true that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," and for all such gifts, including those which come to us at Christmas time, we should be truly thankful. But none of these gifts is ever referred to in the Word, as God's "unspeakable" gift. That word "unspeakable"—which means, not to be described—is reserved for the greatest of all gifts, namely, for the gift which God made to the world in the person of His beloved Son. Let us be thankful, therefore, for all and each of God's mercies; but let us be particularly thankful that He has shown us this chiefest mercy, in giving to us Jesus as Savior and Lord. And may we add to this, the expression of our true gratitude to God, in seeking to share our precious possession with all the world, so that, when another Christmas comes, a greater host than now may join us in taking up the song of redemption, and in saying, "Thanks be unto God for His unspeakable gift."

Ebenezer.

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"Hitherto hath the Lord helped us."